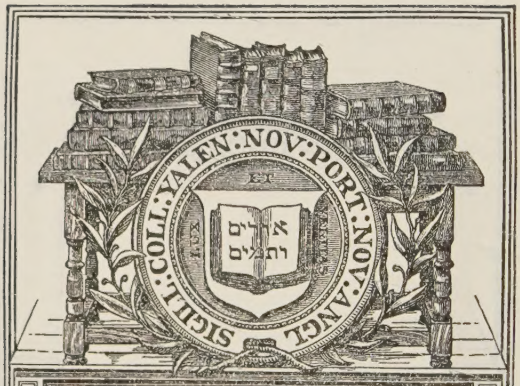

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1882

A

GLOSSARY OF LITURGICAL

AND

ECCLESIASTICAL TERMS.

COMPILED AND ARRANGED BY

THE REV. FREDERICK GEORGE LEE,
D.C.L., F.S.A.
VICAR OF ALL SAINTS', LAMBETH.

"—— In truth, a repertory
Of quaint words and unknown, culled here and there
From ancient scribe, old tome and manuscript;
From church and cloister and from garrulous crone;
Brought forth, with painful lore and curious art,
Into the sunshine of the present day."

GODEFRIDUS.

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PREFACE.

HIS volume was commenced many years ago, in the year 1854, when the Author was at Oxford, by the gathering together of materials, notes and memoranda, made in the course of reading and inquiry. The valuable Libraries of Sir Thomas Bodley, the Oxford Architectural Society, and St. Edmund Hall, enabled him to provide a vast amount of information and many curious details of ecclesiastical lore, simply for his own information and instruction. At the same time the facts gathered and gained were carefully tabulated and arranged; and, as time and opportunities were obtained, very considerable additions were made, year by year, through personal inquiry and labour. Many of the facts put on record have been obtained by the Author in most pleasant and edifying visits to certain of the old churches of England. Several of the sacred edifices of Oxfordshire and Buckinghamshire have been explored more than once, and the results of inquiry and investigation carefully noted down and preserved. His pencil as well as his pen has also been called into requisition, so that several of the woodcuts with which this volume is illustrated are from his own drawings.

It has been his aim to bring together, in a comparatively small compass, as much information as possible concerning the meanings and applications of the many Liturgical Terms and other Ecclesiastical Words bearing on the study of Ritual,—a detail of Liturgiology to which much attention is now being directed. With this aim, the Author has consulted nearly two hundred MS. Church and Churchwardens' Accounts of the period of the Reformation, which tend to throw so much light both on the statute law and custom of our National Church in bygone times. Neither ordinary nor extraordinary sources of information have been overlooked; both Latin and Eastern terms being included in the compilation. The illustrations are mainly taken from *Ornamenta* and *Instrumenta Ecclesiastica* existing and used in the Church of England; while the explanations of pre-Reformation ceremonies, rites, and observances have been selected from English rather than from foreign examples and authorities.

It should be specially remarked that the book is not intended for the learned, but for the unlearned; it is addressed *ad populum*. Moreover, let it be further noted that it is not an Encyclopædia, but a Glossary. Throughout its preparation, the Author's aim has been to give as much accurate information as was possible in a few sentences and a short space. He has aimed at conciseness and brevity. Whether he has at all succeeded others must judge. In many cases, where one word bears several meanings, each explanatory meaning has been set forth, even though one may appear to contradict another. And nothing has been put forth without what was judged by the Author to be good and sufficient

authority. In a very few cases the authorities for certain statements appear in the text; but these are exceptions to the general rule. About six thousand explanations of Liturgical and Ecclesiastical terms are here provided. In order that those who wish to study the subject of Christian archæology for themselves—a most agreeable, delightful, and profitable study—may do so with success, a considerable List of Authors has been prefixed, to all of which, having been constantly consulted, the Compiler is greatly indebted for the varied information contained in the following pages,—authors, whose books he earnestly recommends to inquiring students.

He is under obligations to the Rev. Dr. Littledale for permission to make use of certain semi-obsolete Oriental terms explained in the "Glossary" of that valuable compilation, *The Offices of the Eastern Church* (London: Williams & Norgate, 1863); to the late Very Rev. Eugène Popoff, Chaplain to the Russian Embassy, for his patience evinced, and information bestowed, in the explanation of details of Eastern Archæology; and also to Mr. James Parker, of Oxford, for the use of some illustrations which the Author made some years ago for the *Gentleman's Magazine*, and which were so cleverly engraved on wood by Mr. O. Jewitt.

The late Bishop Wilberforce, at whose hands the Author received ordination, accepted the dedication, but circumstances prevented the publication of the book upon completion. Since the lamented death of that eminent ecclesiastical statesman, Bishop Harold Browne has been called upon to fill the episcopal chair of this ancient diocese. His Lordship having allowed me to inscribe the book to him, I take this opportunity of

expressing my respectful acknowledgment for that and every other act of kindness received at his hands; adding, at the same time, that neither the late Bishop Wilberforce nor his Lordship read the book or knew anything of its contents; so that by consequence neither of them should be supposed to be responsible for the accuracy of any statement, fact, judgment, opinion, or conclusion contained in it.

F. G. L.

All Saints' Vicarage, York Road, Lambeth.
Feast of the Transfiguration, 1876.

List of Illustrations.

Subject.	Drawn by	Engraved by	Page
Agnus Dei	F. G. Lee	C. C. Irons	8
Alms-dish, 16th century	F. G. Lee	C. C. Irons	12
Altar, Old, Parish Church of Arundel, Sussex.	F. G. Lee	C. C. Irons	15
Altar under a Baldachino	A. W. Pugin	O. Jewitt	15
Altar, English, Vested, from a MS.	F. G. Lee	C. C. Irons	16
Altar Bread (Armenian, Coptic, Latin, and Greek). Four illustrations.	F. G. Lee	C. C. Irons	17
Altar-Bread box	F. G. Lee	C. C. Irons	18
Altar-Cross	A. W. Pugin	O. Jewitt	19
Altar-Frontal (Precious)	A. W. Pugin	O. Jewitt	20
Altar-Lantern	A. W. Pugin	O. Jewitt	21
Altar-Taper	A. W. Pugin	O. Jewitt	24
Altar-Tomb of Sir John Clerke, St. Mary's, Thame, Oxon	F. G. Lee	H. S. Barton	25
Amice. (Three illustrations)	A. W. Pugin	O. Jewitt	29
Ampulla	A. W. Pugin	O. Jewitt	30
Bell-cote	C. C. Irons	C. C. Irons	50
Biretta	C. C. Irons	C. C. Irons	55
Branch	A. W. Pugin	O. Jewitt	59
(Burial) Ancient stone coffins	A. W. Pugin	O. Jewitt	61
Candlestick	A. W. Pugin	O. Jewitt	66
Cantoral Staff	A. W. Pugin	O. Jewitt	68
Cappa Choralis	From a brass	O. Jewitt	69
Catafalque	A. W. Pugin	O. Jewitt	73
Chalice	A. W. Pugin	O. Jewitt	76
Chasuble.—*Fig.* 1. Most ancient form.	C. C. Irons	C. C. Irons	78
—— *Fig.* 2. Ancient English form.	C. C. Irons	C. C. Irons	79
—— *Fig.* 3. Chasuble of St. Thomas of Canterbury.	C. C. Irons	C. C. Irons	80
—— *Fig.* 4. Old English chasuble of the 14th century.	C. C. Irons	C. C. Irons	80
—— *Fig.* 5. Flowing chasuble	C. C. Irons	C. C. Irons	81

Subject.	*Drawn by*	*Engraved by*	*Page*
Chrismatory	F. G. Lee	C. C. Irons	84
Chrisom Child (Brass of Benedict Lee).	From a brass	C. C. Irons	85
Ciborium of the 14th century	A. W. Pugin	O. Jewitt	86
Columba suspended from the roof	A. W. Pugin	O. Jewitt	89
Columba on a basin or dish	A. W. Pugin	O. Jewitt	90
Columba, the dove opened	A. W. Pugin	O. Jewitt	90
Consecration Cross	F. G. Lee	C. C. Irons	95
Cope	C. C. Irons	C. C. Irons	96
Corona Lucis	A. W. Pugin	O. Jewitt	97
Cross on a chancel-screen	A. W. Pugin	O. Jewitt	100
Cross (Pectoral). Spanish example	F. G. Lee	C. C. Irons	101
Crozier	A. W. Pugin	O. Jewitt	103
Cruets	A. W. Pugin	O. Jewitt	104
Dalmatic	C. C. Irons	C. C. Irons	107
Diptych	A. W. Pugin	O. Jewitt	112
Dove	A. W. Pugin	O. Jewitt	115
Elevation of the Host	A. W. Pugin	O. Jewitt	119
Flabellum of ivory	A. W. Pugin	O. Jewitt	129
Frithstool, Beverley Minster	F. G. Lee	C. C. Irons	132
Funeral-pall of the 16th century	C. C. Irons	C. C. Irons	133
Fylfot (Four examples of the)	C. C. Irons	C. C. Irons	134
Gospels (Ancient Book of the)	A. W. Pugin	C. C. Irons	138
Gremiale of purple silk	C. C. Irons	C. C. Irons	143
Head-stone. (Three examples)	F. G. Lee	C. C. Irons	147
Herse	A. W. Pugin	O. Jewitt	150
Holy-Water Stoup	C. C. Irons	C. C. Irons	152
Illumination	C. C. Irons	C. C. Irons	157
Incense-boat (Old English)	C. C. Irons	C. C. Irons	159
Incised Slab from Thame Church	C. C. Irons	C. C. Irons	160
Inscription from the Catacombs	C. C. Irons	C. C. Irons	163
Knife (Eucharistic)	F. G. Lee	C. C. Irons	173
Labarum (Three examples of the)	F. G. Lee	C. C. Irons	176
Lachrymatory	F. G. Lee	C. C. Irons	177
Lamp from the Roman Catacombs.	F. G. Lee	C. C. Irons	180
Lance	F. G. Lee	C. C. Irons	180
Lavabo-dish	F. G. Lee	C. C. Irons	183
Lectern	A. W. Pugin	O. Jewitt	185
Leper-window	C. C. Irons	C. C. Irons	188
Lights	A. W. Pugin	O. Jewitt	190
Maniple	C. C. Irons	C. C. Irons	201
Mantelletum	C. C. Irons	C. C. Irons	202
Mitre.—*Fig.* 1. Head-dress of a Pagan Pontiff.	F. G. Lee	C. C. Irons	218
—— *Fig.* 2. Early Oriental Mitre	F. G. Lee	C. C. Irons	218
—— *Fig.* 3. Early Anglo-Saxon Mitre.	F. G. Lee	C. C. Irons	218

Subject.	Drawn by	Engraved by	Page
Mitre.—*Fig.* 4. Thirteenth-century Mitre.	F. G. Lee	C. C. Irons	218
—— *Fig.* 5. Mitre from a Brass, A.D. 1417.	C. C. Irons.....	C. C. Irons	219
—— *Fig.* 6. Mitre of William of Wykeham.	F. G. Lee	C. C. Irons	219
Monograms, Lollards' Tower, Lambeth.	F. G. Lee	C. C. Irons	225
Monstrance, Tower-shaped	A. W. Pugin...	O. Jewitt...	226
—— German example	F. G. Lee	C. C. Irons	226
Morse of the 14th century	A. W. Pugin...	O. Jewitt...	228
Morse (Copper-gilt)	C. C. Irons.....	C. C. Irons	228
Mortar	C. C. Irons.....	C. C. Irons	228
Nimbus	F. G. Lee	C. C. Irons	237
Notarial Mark	F. G. Lee	C. C. Irons	240
Osculatorium. (Two illustrations)	C. C. Irons.....	C. C. Irons	255
Ostensory	A. W. Pugin...	O. Jewitt...	256
Pall (Funeral)	C. C. Irons.....	C. C. Irons	259
Pallium	C. C. Irons.....	C. C. Irons	259
Pane	C. C. Irons.....	C. C. Irons	262
Panel	C. C. Irons.....	C. C. Irons	264
Parvise	C. C. Irons.....	C. C. Irons	268
Paschal-candle	A. W. Pugin...	O. Jewitt...	269
Pastoral Staff.....	E. Sedding.....	C. C. Irons	273
Pastoral Staff.....	A. W. Pugin...	O. Jewitt...	274
Paten	A. W. Pugin...	O. Jewitt...	275
Pax. (Two illustrations).....	A. W. Pugin...	O. Jewitt...	278
Pectoral. (Two illustrations)	F. G. Lee	C. C. Irons	279
Pectoral Cross	A. W. Pugin...	C. C. Irons	280
Præcentor's Staff	A. W. Pugin...	O. Jewitt...	292
Processional Canopy	A. W. Pugin...	O. Jewitt...	298
Processional Cross.....	A. W. Pugin...	O. Jewitt...	299
Pyx	A. W. Pugin...	O. Jewitt...	304
Quarry (Flowered)	C. C. Irons.....	C. C. Irons	308
Rebus in stained glass	C. C. Irons.....	C. C. Irons	315
Regnum or Tiara (Early form).....	F. G. Lee	C. C. Irons	321
Reliquary Cross.—*Fig.* 1.	A. W. Pugin...	O. Jewitt...	324
Reliquary.—*Fig.* 2.	C. C. Irons.....	C. C. Irons	325
—— *Fig.* 3.	C. C. Irons.....	C. C. Irons	325
Ring (Episcopal).—*Fig.* 1.	F. G. Lee	C. C. Irons	334
—— *Fig.* 2.	E. Sedding.....	C. C. Irons	334
Screen, Panel of, Handborough ...	F. G. Lee	C. C. Irons	356
Scutum Fidei.....	F. G. Lee	C. C. Irons	357
Shrieval Seal	F. G. Lee	O. Jewitt...	358
Shrine	A. W. Pugin...	O. Jewitt...	369
Shriving Pew	F. G. Lee	C. C. Irons	370
Spire Cross	A. W. Pugin...	O. Jewitt...	379

Subject.	*Drawn by*	*Engraved by*	*Page*
Tabernacle	F. G. Lee	C. C. Irons	397
Tabernacle (Kintore)	F. G. Lee	O. Jewitt...	398
Tabernacle (Kinkell)	F. G. Lee	O. Jewitt...	399
Thurible of Silver Gilt	A. W. Pugin...	O. Jewitt...	408
Thurible of Copper Gilt	F. G. Lee	C. C. Irons	409
Tiara	C. C. Irons	C. C. Irons	410
Tiles from Woodperry	F. G. Lee	C. C. Irons	411
Tiles from Thame	F. G. Lee	C. C. Irons	412
Triptych	A. W. Pugin...	O. Jewitt...	423
Vexillum	F. G. Lee	C. C. Irons	439
Well from the Catacombs	F. G. Lee	C. C. Irons	446
Window (Warmington)	O. Jewitt	O. Jewitt...	448
Window (New College)	O. Jewitt	O. Jewitt...	448
Window (Thame)	F. G. Lee	H. S. Barton	449

INTRODUCTION.

BOUT forty years ago a small band of able and energetic Cambridge men originated and set on foot the Cambridge Camden Society. They were mostly unknown, and without any great social or literary influence; but their powers and determination were soon to be made manifest, and their work crowned with abundant success. Their broad and general object was the repair and restoration of dilapidated churches; their field of labour was nothing less than the Church of England, and their motto: "*Surge igitur et fac, et Dominus erit tecum.*" How they have succeeded, what has been effected, the extent of the great artistic and architectural revolution which has taken place, may be learned from what is now completed or still going on around us. All these are, to a considerable degree, due to the efficient and energetic labours of the members of what was subsequently termed the "Ecclesiological Society." Mr. Beresford Hope, M.P., the late Dr. J. M. Neale, Mr. F. A. Paley, and the Rev. Benjamin Webb are four of the able and distinguished men, who, side by side with the late Mr. Welby Pugin, though wholly independent

of him, — through evil report and good report — have stuck to their text and carried their point with regard to Church restoration and the advance of ecclesiastical art. Nor have their followers confined their labours to the particular question of Church restoration. On the contrary, hymnology, fresco-painting, stained glass, careful and reverent order in public worship, artistic metal-work of different sorts on ancient models, church embroidery, and various other collateral works, have been undertaken in a true spirit of artistic devotion, and with an equally marked success; while the ancient plain song of the Church has been most practically restored to use, mainly by the instrumentality of one of their most efficient coadjutors, the Rev. Thomas Helmore. They coined a new word, calling themselves "Ecclesiologists," and began work in earnest. For things external they effected just such a change for the better as did the early Oxford Tractarians of 1833 with reference to doctrine. There was much to be done, but there was, likewise, much to be undone. To the intense horror of the timid and the cautious at Oxford, Mr. Richard Hurrell Froude, of Oriel (who at that period knew more about the subject than most people), had declared, for example, that the "Reformation" was a "limb badly set," which needed to be broken again; and how faithfully as yet members of his theological school — the school of Newman, Pusey, Keble, Isaac Williams, and Marriott—have studiously laboured to accomplish that object, present facts may tell. Those who remember the Church of England at that period, and who now see the work she does, the position she occupies in Christendom, and the great and

striking hold she has been permitted to gain upon a considerable number of the people, will allow that not words only but deeds tell of a singular and almost miraculous change.

Before proceeding to point out what *has* been done, it may not be out of place to call to mind what, from one cause or another, was *un*done during the religious revolution of three centuries ago. On these points—and on many others, by the bye—such one-sided and unfair books as the late Professor Blunt's and Chancellor Massingberd's Histories of the Reformation are, in several respects, untrustworthy. They gloss over many of the gravest and most palpable scandals of the time; they ignore the incredible amount of destruction which was then effected. They are even made to palliate the worst excesses and the strongest proceedings of the fanatical. Recently-formed Societies, antiquarian and others, however, have unearthed so large an amount of unknown information with reference to this period, while original documents have been so considerably consulted by writers like Mr. Pocock and the late Dr. Maitland, that new light is thrown upon old facts, and the blind prejudices of partisan historians are exposed and their evils pointed out. With regard to the spoliation of churches and monasteries under Henry VIII. and Edward VI., facts of the most damning character have been brought to light and placed beyond the possibility of denial. The Records and Inventories of church "ornaments"—the Lists of the plate, vestments, and other valuables which were sacrilegiously stolen from the houses of God in this land—make one literally blush for the work of the Reformers; while, at the same time,

something accurate with regard to the position which every parish occupied in its capacity for celebrating the services of the old Church of England with solemnity and grandeur may be certainly gleaned from the perusal of them. Persons who have been hitherto styled "our pious Reformers," "our judicious Reformers," "our single-hearted and unselfish Reformers" may here be proved to have not only connived at the scandals complained of, but to have privately enriched themselves and their families by the abundant spoils of rifled churches and chantries. Then again, the fanaticism of such persons as Hooper, bishop of Gloucester, did still greater damage. His "Visitation Book" of the years 1551–52 contains statements and insinuations which are positively astounding, and with which the writer takes leave to hope a very small number of the promoters of a statue to his memory at Gloucester were acquainted when they proposed its erection. With regard to altars, "communion-tables," chancel-screens, pews, and stained glass, he writes thus :—

> "Item, whereas in divers places some use the Lord's board after the form of a table, and some of an altar, whereby dissension is perceived to arise among the unlearned; therefore, wishing a godly unity to be observed in all our diocese, and for that the form of the table may more move and turn the simple from the old superstitious opinions of the Popish Mass, and to the right use of the Lord's Supper, we exhort you to erect and set up the Lord's board after the form of an honest table, decently covered, in such place as shall be thought most meet [1], so that the

ministers and communicants may be seen, heard, and understood of all the people there being present [2]; and that ye do take down and abolish all the altars or tables (?). Further, that the minister, in the use of the communion and prayers thereof, turn his face towards the people [3].

"Item, that you . . . . take down all the chapels, closets, partitions, and separations within your churches whereat any Mass has been said, or any idol, image, or relic used to be honoured, and to make the church a house appointed to serve God in without all closures, unparting (?), and separations between the minister and the people [4], to avoid all Mosaical and Jewish imperfection, and such typical separation as showed Christ yet to come, and not already now come and past as touching the imperfection of the law. Provided notwithstanding, that in case any honest man, of what state soever he be, that hath a seat within the church for his quietness for himself and his to hear the Common Prayer, that it stand, and no man meddle with it [5].

"Item, that when any glass windows within any of the churches shall from henceforth be repaired or new made, that you do not permit to be painted or purtured* therein the image or picture of any saint; but if they will have anything painted, that it be either branches, flowers, or posies† taken from Holy Scripture [6], and that ye cause to be defaced all such images as yet do remain

* Portrayed. † Posies, *i.e.* mottoes, or legends.

painted upon any of the walls of your churches [7], and that from henceforth there be no more such."

From this extract several important facts may be gathered. First, that the mean and common deal tables which so recently disfigured our churches, and tended to make our national communion appear like a mere Protestant sect, were set up by one of the chief Anglican Reformers; and moreover, that the present Presbyterian practice as regards so-called "communion" is identical with that which Hooper so strongly recommended. Secondly, that the presence of non-communicants was the rule in 1551, as recommended by Bishop Hooper.* Thirdly, that the practice of saying the prayers towards the people originated apparently with, or at least was specially recommended by, the same Reformer. Fourthly, that chancel-screens were to be utterly abolished and swept away, for the reasons already set forth in the quotation. Fifthly, that private pews were to be carefully retained. Sixthly, that figures in stained glass were to be discountenanced; and seventhly, that fresco and other wall-paintings were to be utterly defaced and destroyed. Thus we learn from an authentic official document what a thorough destruction was effected by a personage who bore the office and character of a chief minister of religion.

* In King James's Prayer-book (London: Robert Barker, A.D. 1620), the exhortation to the Communicants in the service for Holy Communion ran as follows:—"Drawe neere and take this Hollie Sacrament to your comfort, make your humble confession to Almighty God, *before this Congregation gathered together in His Holy Name*," thereby proving the legality of the presence of the whole congregation at the Christian Sacrifice.

Now in all these particulars there can be little doubt that the main body of the Reformers practically went with him. Hooper led, and they followed. Yet it must be admitted that the largest amount of destruction was effected during the Great Rebellion. That which had been accomplished at the Reformation in a spirit that savoured rather of the fiercest Iconoclasm or Mahometanism than of Christianity, was done with such sweeping and cruel success that it caused the many important rebellions of Cornwall, Devonshire, and the North to break out amongst the faithful peasantry in favour of the ancient religion. Oliver Cromwell and his fanatical followers completed what Thomas Cranmer and John Hooper had commenced; the difference being that the former was a sworn foe of the Church, while the latter were her consecrated officials. Cromwell and Dowsing had certainly very distinguished precedents in the work of Archbishop Cranmer and his allies, while the latter—unless Mahometan spoliation and robbery in the East had furnished them—had to make precedents for themselves.

Now, on six out of the seven points specified above, the promoters of the Catholic Revival of our own time have made a very decided and successful stand. Knowing well and accurately what the Reformation had effected (their writings indicated this), they saw what was needed to be done, where both the strength and the weakness of the foe resided, and they acted accordingly. There were no fair words and soft sayings, where truth had to be set forth and justice done. They were plain, bold, outspoken, uncompromising, deliberate. They used the true epithet and the right word in condemning a Tudor or Hanoverian

corruption, though professors frowned, and university authorities stood aloof or condemned. There was a grand mission to accomplish, and an arduous work to complete, even to expose and root out the "fond things vainly invented" three centuries ago; so neither must they fail nor falter. They were reformers of a true stamp; their reformation was not a work of destruction; they strove not to pull down, but to build up. So onward they went, turning neither to the right hand nor to the left; and now their work is silently and steadily progressing far on to completion. Corporate Reunion will be its coping-stone.

Let the six points condemned by the reforming Bishop Hooper, already quoted from, be taken up one by one to prove the assumed position by facts:—

1. Tables of the most ordinary material and shape were no doubt used, more or less, in place of the destroyed altars of the ancient Church, until the time of the Caroline Revival. Then, through the instrumentality of Archbishop Laud's school, altars were here and there once more set up. It has been reserved, however, for the present restoration of Catholic feeling and practice in the Church of England to reintroduce them more generally. It is computed that during the past thirty years upwards of seven thousand churches have been more or less restored in the Anglican communion, some, of course, only partially, and not altogether satisfactorily, others with a sumptuousness and completeness worthy of the Ages of Faith.* In almost all these the altar has taken the place of the red baize-covered table —"the honest table," as Hooper calls it,—which he so

* See Parliamentary Return, *Church Building and Restoration*, ordered by the House of Commons to be printed, March 23, 1876.

strongly recommended as a valuable and efficient antidote to the Catholic doctrine of the Holy Eucharist. The altars at Lichfield, Hereford, Worcester, and Ely Cathedrals, all recently erected, are quite of the ancient type; and similar instances may be found in every locality of England, from Berwick-on-Tweed to the Land's End. Every weekly issue of the Church newspapers contains accounts of the refitting of the ancient sanctuaries of the Church of England, in exactly that manner which provoked the censure of Bishop Hooper; and this, notwithstanding the completely unsuccessful attempt which the Puritan party recently made, through suits in the courts of law, to cast out altars from the national communion. We have merely to look around us to mark that in every diocese changes for the better in this particular have been made of late years. In some favoured localities, owing to the praiseworthy energy of the diocesan, the work is progressing more rapidly than in others; but in one and all Bishop Hooper's advice is certainly *not* now being taken. This important restoration, moreover, is not merely æsthetic, but flows from the active existence of a less vague and more Catholic conception of the Sacrament of the Altar. For these changes we have to thank on the one hand the coadjutors, successors, and followers of the late Mr. R. H. Froude, Dr. Newman, the late Mr. Keble, Dr. Pusey, and the Oxford reformers; and on the other the plain-spoken and resolute founders of the Cambridge Camden Society, already referred to.

2. The second point remarked upon by Hooper, viz. the presence of the faithful generally during the offering of the Christian Sacrifice, is a crucial question which is being thoroughly sifted and considered just now, owing

in a great measure to the valuable researches of the late Mr. J. C. Chambers, Mr. Perry,* Mr. Edward Stuart, and the late Dr. W. H. Mill, and the practice of which is becoming daily more common in every place where the general Catholic revival is largely advancing.

3. A consideration of the third point, viz. that "the minister turn his face towards the people" "in the use of the communion," is one which of all others the promoters of the Catholic revival have done so much to discountenance and condemn. The Protestant faction in the Church of England has invariably violated such rules and directions as either relegated her ministers to ancient customs, or expressly ordered the former rules to be observed; and, with reference to the mode of celebrating the Holy Communion, any careful student of the *Directorium Anglicanum* will have found not only important collateral evidence and valuable directions on the subject, but various direct and complete rules for ascertaining and realizing the true principles of the Church, and so for avoiding unintentional irreverence and the following of corrupt traditions.

4. On no point are the Reformers practically so much at variance with the promoters of the Catholic revival as with reference to the importance of chancel-screens. It has been shown in what manner Hooper and his allies ordered them to be treated, and the documents to which allusion has already been made prove how cordially and generally that command was obeyed. Anciently, in almost every Anglican church, there was a rood-screen, that is, a screen dividing the nave from the chancel, upon which

* *See* Mr. T. W. Perry's able tractate on the subject (London: Masters).

stood an image of our Divine Redeemer crucified [a rood], with the images of our Blessed Lady and St. John on each side. In several instances the following beautiful inscriptions were placed near :—

"Effigiem Christi dum transis pronus honora,
Sed non Effigiem sed Quem designat adora."

"Attendite ad Petrum unde excisi estis."

"Per Crucem et Passionem Tuam,
Libera nos Domine Jesu. Amen."

These roods and images, however, were taken down in several parts of England in the autumn of 1547, being hacked to pieces or burnt amid the yells and execrations of the fanatical innovators;* though in many instances the lower portions of the screen were permitted to remain. So important were these thought to be by the prelates of the Laudian school, that more than two hundred were then erected after the ancient model under their directions. How many have been restored, or replaced by new screens, during the last thirty years it is impossible to determine; but much has been done in this particular, not only to restore dilapidations, but to carry out both the letter and spirit of that most important rubric of the Prayer-book :—"Chancels shall remain as they have done in times past." †

This was the crucial principle with the earlier ecclesi-

* St. Margaret's Westminster, 1559.

Item, paid to John Rial, for his three days' work to take down the Rood, with Mary and John ..... 2s. 8d.

Item, for *cleaving and sawing up* of the Rood, Mary and John..... 1s. 0d.

† Rood-crosses have been recently erected in several churches, and in at least two of our ancient cathedrals; these, without figures, are at best imperfect; but the figures will no doubt come in due time.

ologists in all church restorations; they insisted most distinctly and pertinaciously on a marked and palpable division, after the ancient type, between the nave and chancel, and in many cases they carried their point. In later works, produced by the younger race of architects trained in their school, some small modification of this principle has been adopted, and a slightly foreign feature introduced in the shape of low or dwarf screens, such as those at All Saints', Margaret Street; St. Alban's, Holborn; All Saints', Lambeth; and All Saints', Boyne Hill,—an adaptation well enough suited, however, to the altered services of the Anglican Church. Thus Bishop Hooper's work is again undone by the allies of a new and better Reformation.

5. But in no particular have the directions of the *quondam* Bishop of Gloucester been so universally condemned as in the case of pews. The National Society for the Promotion of the Freedom of Worship has followed in the groove that was first formed by the Cambridge Ecclesiologists; the two organizations together have so far influenced public opinion, that a dislike of large private pews for particular families, from which other people are excluded, is now almost universal. No detailed proof need be attempted, therefore, of so generally-recognized and patent a fact.

6. The use of figured stained glass, likewise, is so very general—even the Presbyterians of Glasgow have adopted it in the Cathedral of that city—that the sixth of the selected Injunctions of Bishop Hooper may be truly said now to be wholly ignored. And if we call to mind, for example, what an outcry was raised twenty-five years ago against the thoroughly Catholic treatment of

certain subjects in the glass for St. Saviour's, Leeds, and the now commonly-received practice of representing all the various details of the Incarnation, in accordance with the true principle of mediæval art and of the Catholic religion, we shall be better able to judge faithfully of our wonderful progress in matters of this character during the past thirty years.

7. Wall and panel-paintings of every sort were likewise to be defaced; they gendered profaneness and superstition, and so stank in the nostrils of the "godly." How well and efficiently that part of the "reforming" business was performed the walls of our ancient parish churches might tell. The axe and whitewash-pail, as we learn from Churchwardens' Accounts, were soon brought into general and extensive use, and that peculiar "neatness, cheapness, and simplicity" of which some superficial people speak so much, were thus easily and completely obtained. Carved tabernacle-work, rich in gold and vermilion, which must have cost hundreds of pounds and years of patient labour to have executed, was thus deliberately destroyed in a morning's work of wanton and fanatical fury. On the other hand, the reformation that has been effected at Ely by the late Mr. Styleman Le Strange, together with the efficient works of Mr. Gambier Parry at Highnam, near Gloucester; All Saints' and St. Alban's, London; Worcester College Chapel; All Souls' and Keble Colleges, Oxford—not to speak of the "Albert Memorial Chapel" at Windsor; All Souls', Halifax—a mere tithe of what has been effected in other places,—are sufficient to prove that Hooper's injunctions on this, as on many other particulars, are now simply a dead letter.

But it is not in these particulars only that the Catholic movement has succeeded; the whole range of subjects and details included in the term "Ecclesiology" have received a systematic impetus, which has resulted in a sure but steady progress most remarkable to contemplate. If we look to the influence for good which the republication of such books as the *Sarum Missal*, the *Aberdeen Breviary*, Mr. J. D. Chambers's English version of the *Salisbury Hours*, and other similar works, has had, we can certainly see some reason not to despair as to the future. All such publications are in the first instance mainly theoretical, as far as the ecclesiological revival is concerned; but soon they become eminently practical in their bearing on the progress of true religion.

Again: notwithstanding the criticism which it received, the *Directorium Anglicanum* must have more than realized the hopes of its original compilers.

Some will say that the great revival of Christian art in this country is a work purely æsthetic, and very considerably independent of the restoration of Catholic truth, and that little or nothing is to be drawn from the facts to which allusion has been made, as indicating any change of sentiment in the people of England with regard to ancient prejudices. But this is a criticism at once shallow and one-sided. The external improvements tell of the internal. The ancient churches of this country, in their dejected state of decay and desolation, spoke of a state of feeling which indicated an almost absence of faith on the part of the people. Negative systems of doctrine had done their work well. As some believed, the candlestick was about to be removed; the light had

burnt low in the socket, and only flickered with a spasmodic glare. Soon, as appeared not unlikely, the gloom and darkness of indifference and unbelief were about to overshadow the land; but when the night was blackest the first streak of dawn appeared. Independently of each other, men were moved strangely but strongly to labour for a restoration of the ancient truths, and to seek out the old paths. There came an outpouring of new life and power. One urged on the other, as each discovered for himself the truth and beauty of the Church of bygone times, to "arise, therefore, and labour," promising that the Lord would bless the work. Helpers were found who had never been sought, and unlooked-for results flowed as a matter of course from the simplest causes; so that difficulties which appeared insuperable were overcome with a strange simplicity that often astonished and sometimes awed those who had waited and watched.

And now once more the National Church of England comes forth to do a great work, and to accomplish her Divine mission. Her time of slumber is over. There is no more folding of the hands, nor sleep. The stately cathedrals, once almost bare and useless—wrecks of their former greatness,—are empty and desolate no longer. Crowds throng them for the worship of Almighty God, with ancient song and solemn canticle. The procession again goes forth, as of old, with cross and chant; for the present but a shadow thrown forwards of the future and final triumph of the Church of God, but still a work of progress. Once more the altars of the Lord, which were thrown down, are rebuilt, and the symbols of the Presence of His Anointed are lit in the restored sanctuary. Pictured pane and saintly picture speak with silent eloquence of the

communion of saints, and jewelled cross and chalice have their solemn symbolism too. Niggardly gifts are again the exception, and men of every rank emulate the noble deeds of charity of their Catholic forefathers. It is not now the work of a mere school or section in the Church, it is the work of the whole body, slowly but surely drawn on by a supernatural Power to prepare for the restoration of Visible Unity and the second advent of the Church's Divine Head. Should any who read these lines be inclined to fail or falter, to remain with folded hands and passive energies, thinking that the labours of one or two, or even of more, can accomplish but little, let them take courage by the history and work both of the Oxford Reformers as well as of the Cambridge Ecclesiologists, who realized the need of working for a given end, and then laboured accordingly. Men of restlessness and impatience sometimes look for autumn fruit ere the summer has arrived, expecting occasionally to gather flowers in their full bloom, even before the seeds have been planted. Work done in faith and patience, however, will not, in the long run, be done altogether in vain. Even winds and storms are reputed to make the roots of a tree take a more downward and deeper hold. The Christian patriot, by consequence, can afford to wait; for the persecuted of one generation sometimes become the heroes of that which follows. What has been done—and this is neither a small nor unimportant work—is but an earnest of what may be done if only the Truth be sought out in sincerity, and singleness of heart and faith be graces which are exercised in its promulgation. For He Who hath promised to bless will bless assuredly, and with power. *Posuit flumina in desertum, et exitus aqua-*

rum in sitim; terram fructiferam in salsuginem, a malitiâ inhabitantium in ea. Posuit desertum in stagna aquarum, et terram sine aquâ in exitus aquarum. Et collocavit illic esurientes; et constituerunt civitatem habitationes.

This volume, which has been compiled because of the desire for information springing from the movement referred to, aims at rendering practical assistance in imparting information with regard to ecclesiastical terms in the widest sense of the phrase. It must be left to the reader to determine how far the Compiler of it has done his work efficiently.

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GLOSSARY

OF

LITURGICAL AND ECCLESIASTICAL TERMS.

BAMURUS.—A term used in mediæval Latin, signifying a buttress.

ABBA.—The Syriac term for "father" (St. Mark xiii. 36). A title given to priests and to the superiors of religious monks in certain portions of the Eastern Church.

ABBACY.—The office of abbot.—*See* ABBOT.

ΑΒΒΑΔΙΟΝ (Ἀββάδιον).—A Greek term for an obscure monk.

ΑΒΒΑΔΟΠΡΕΣΒΥΤΕΡΟΣ (Ἀββαδοπρεσβύτερος).—A Greek term for a monk who is in priest's orders.

ΑΒΒΑΣ (Ἀββᾶς).—A Greek term for (1) a father; (2) a monk; (3) an abbot.

ABBAT.—*See* ABBOT.

ΑΒΒΑΤΕΙΑ (Ἀββατεία).—A Greek term for an abbey or monastery.

ABBE.—A title of courtesy and honour given in France to secular priests, and sometimes to the superiors of monasteries.

ABBESS.—The head or chief of an abbey of nuns. In the Roman Rite for the Benediction of an abbess, during mass, after the *Sursum corda*, &c., the consecrating prelate places both his hands upon the head of the elected person and prays. After which he delivers to her, kneeling before him, the Rule of the Order (whatever it may be), and a veil which has been pre-

viously blessed. After the post-communion the abbess is formally enthroned, and power to govern the inmates of the abbey specifically conferred.

ABBEY.—A religious house, where persons of either sex retire from the world to spend their time in devotion, pious exercises, and good works. The abbey buildings consist of church, cloister, cells, dormitory, guest-chambers, chapter-house, writing-room (*scriptorium*), &c. Some abbeys were founded as early as the sixth century. They were governed by superiors under the title of abbot or abbess; other officers being called Priors, Sub-priors, Masters of Novices, &c. Abbeys were the repositories as well as seminaries of the vast learning of the middle ages. Some of our historians confess themselves eminently indebted to the "religious," so called, for the knowledge they possess of the records of past times. The "chronicles" of the various abbeys contained not only an account of events peculiarly interesting to members of their respective communities, but often well-authenticated facts concerning public affairs. Abbeys frequently possessed great privileges, granted both by kings, the Pope, and ecclesiastics. They were often legal sanctuaries for criminals, who fled thither to save themselves from the punishment of the laws. Thus, through the Church, mercy was ever being proclaimed. In too many cases in England, when the monastic system flourished, the Pope filled the highest offices with foreigners, which naturally created great prejudice and distrust; for, during the middle ages, material changes were made, and the abbeys, in some instances, considerably degenerated from their original institution. Previous to the Reformation, one third of the benefices in England belonged to abbeys and other religious houses. In Scotland, more than one half were so subject. In the year 1069 the English abbeys were pillaged of their plate and jewels by William the Conqueror; in the following summer the authorities were compelled to change their tenures. In the year 1414 a hundred abbeys, or other religious houses, were suppressed by order of council, and in the reign of Henry VIII., first the lesser and then the greater were abolished altogether. At this period, in England and Wales, there were suppressed in total 643 monasteries, 90 colleges, 2,374 churches, chantries, or chapels, and 110 hospitals for the poor and sick, the yearly proceeds of which, amounting to £2,853,000, were taken by the king. Several post-Reformation writers have lamented this great national loss: most of the families enriched by these spoils have ceased to exist; and the attempt at the restoration of the religious life by Nicholas Ferrar, in the reign of King Charles I., was a testimony to the loss which the Anglican Church had sus-

tained, and which has never yet been recovered, at the dissolution of the abbeys. A few of the larger buildings were erected into cathedral churches; *e.g.*, amongst others, Gloucester, Ely, Peterborough, and temporarily, Westminster. Abbeys have been again founded in England of late years by Roman Catholics. St. Bernard's Abbey, a remarkable building, incomplete as yet, tenanted by Cistercians, stands amongst the Charnwood hills of Leicestershire. It was founded by Ambrose de Lisle, Esq., and built from the designs of the late Mr. A. Welby Pugin.

ABBOT, OR ABBAT.—The governor or spiritual ruler of an abbey. In the earliest ages abbots were not unfrequently laymen, subject in jurisdiction to the bishop of the diocese where the religious house existed. Afterwards the inmates of abbeys were allowed, for convenience sake, to have a priest of their own for ordinary spiritual duties, who, in later periods, was not unfrequently the ruler or director. At the solemn benediction of an abbot, the ring and the pastoral staff were formally bestowed. In some instances, too, the mitre was likewise given. Abbots carried the pastoral staff with its crook turned inwards, towards the bearer of it, to symbolize and indicate their limited power and authority. Eventually, abbots, having obtained the privilege of both ordinary and peculiar jurisdiction within the limits of their own houses, became very powerful, especially when the possessions and property of the abbeys increased; and were in England summoned to Parliament. There were different kinds of abbots; *e.g.* (1) Mitred abbots, those who wore the mitre; (2) Croziered abbots, those governing very distinguished houses, who, by particular permission of the Pope, were allowed to bear, or to have a crozier borne before them; (3) Œcumenical abbots, abbots exercizing an extended jurisdiction over the houses of their order in any particular ecclesiastical province or country; corresponding, in a measure, to the generals of the more recent religious orders. Twenty-six abbots and priors sat in the English Parliament up to the period of the Reformation.

ABIOΣ (Ἄβιος).—A Greek term for a monk.

ABLUTION.—A washing.

ABLUTION OF HANDS.—The washing of the priest's hands with water; (1) before his assumption of the sacred vestments, preparatory to offering the Christian Sacrifice. The Roman *Præparatio ad Missam* contains the following prayer: "Cum lavat manus dicat: Da, Domine, virtutem manibus meis ad abstergendam omnem maculam ut sine pollutione mentis et corporis

valeam tibi servire." (2) The washing of the priest's hands during the celebration of the Divine mysteries.—*See* LAVABO.

ABLUTION OF THE SACRED VESSELS.—The washing of the chalice and paten by the priest after offering the Christian Sacrifice. Two of the ancient English rites ordered: 1st, wine to be poured into the chalice; 2ndly, wine and water over the celebrant's fingers; and 3rdly, water only; in each of which case the rinsings were partaken of by the priest. An almost similar rule is observed in the Latin Communion, as may be seen from the concluding portion of the *Canon Missæ*.

ABSOLUTION.—The act of absolving. A loosing from sin. This power was bestowed by our Blessed Saviour upon His apostles and their successors by a special and formal commission. It has been given to priests of the Church Universal ever since. It is bestowed in the Church of England by a form, at once precise, definite, and efficient, at the Ordination of a Priest, and is exercized by the Declaratory Absolution in Matins and Evensong; by another more definite form in the service for Holy Communion; as well as by a third—specifically sacramental, standing in the first person—found in the Order for the Visitation of the Sick. In private confessions this latter form is invariably used.

ABSOLVO TE ("I absolve thee").—The form used in the Western Church in the remission of sins after private confession. Its English equivalent, "I absolve thee from all thy sins," is found in the "Order for the Visitation of the Sick" in the Book of Common Prayer.

ABUNA ("Our Father").—A title commonly given to the chief or patriarch of the Abyssinian Christians.

ABUTMENT.—That which abuts or borders on another; hence that solid part of the pier or wall of a church or other building, from which an arch springs, or against which it abuts, supporting and strengthening the lateral pressure.

ACCENDITE.—A short antiphon anciently chanted in the Roman Catholic Church on lighting the tapers for any particularly special solemn service.

ACCENTUATION.—A term used in ecclesiastical music to indicate the pitch and modulation of the voice. The accentuation is either (1) simple, (2) moderate, or (3) strong. Some writers use other terms, but the division in most of them is threefold.

ACCIDENTS.—A philosophical term signifying the non-essential qualities of a substance; *e.g.*, that which is received of the faithful in the Sacrament of the Altar is the Body and Blood of Christ; the bread and wine being held by theologians to be the accidents.

ACERRA THURARIA.—A Latin term for the ecclesiastical vessel used in vestries and sacristies, in which incense was kept. The term *acerra* was sometimes applied to portable incense-altars amongst the ancient Romans.

ACŒMETÆ (Ἀκοίμητοι).—Monks in whose convents perpetual prayers and intercessions are made by various selected members of the community, who take duty in turn.

ACOLYTE (Ἀκόλουθος).—The Acolyte is the highest of the four minor orders of the Western Church, an office which can certainly be traced up to the records of the third century. St. Cornelius (Epist. lv.) and St. Cyprian (*apud* Euseb., c. 43, lib. vi.) both mention the Acolyte. The fourth Council of Carthage, A.D. 398, gives specific directions regarding the ordination of acolytes. The Sacramentary of St. Gregory likewise instructs the archdeacon officially present at the ordination to give the person to be ordained a candlestick with a wax taper, that he may know that to him has been consigned the particular duty of kindling the lights of the church; and also an empty cruet, with which to indicate his duty of supplying wine for the Eucharistic sacrifice. (Statuta Eccl. Ant., c. vi.) Acolytes were the peculiar attendants of the bishops when functionizing in church, and were also assistants of the subdeacons. St. Isidore, in his book Origines, lib. vii. c. xii., writes :—"Those who are called *Acolytes* in the Greek language, are called *Taper-bearers* in the Latin, because they bear wax-tapers at the singing of the Gospel, or when the Sacrifice is about to be offered, tapers are lit and held by them." The form for the ordination of acolytes in the Latin Church is in strict harmony with that set forth by St. Gregory the Great. A candlestick, wax-taper, and empty cruet are given by the ordaining bishop, together with solemn injunctions, during the above-mentioned form, and then four special benedictions. The minor orders were unhappily abolished in the Church of England in the middle of the sixteenth century. In the same way, however, that it has been customary in the Roman Church to permit young laymen, and even boys, to minister in the sanctuary, without having received the ordination of Acolytes, so in the recent Catholic revival in the Church of England a similar practice has become quite general. Such persons wear a black cassock, and surplice or cotta, in serving at the altar.

ACT.—A technical term given to certain short prayers first commonly used in the fourteenth century, in which particular graces are specifically sought, and a special intention made in the saying of the prayer. Thus, there are acts of Faith, Hope, and Charity, &c. The following is an Act of Faith :—" O my God, I firmly believe all that Thou hast revealed, and which the Holy Catholic Church proposes to me to be believed, because Thou art Truth itself, which can neither deceive nor be deceived. In this faith I desire to live and die."

ΑΔΕΛΦΑΤΟΝ (*Ἀδέλφατον*).—A Greek term for (1) a brotherhood; (2) a convent.

ΑΔΕΛΦΗ (*Ἀδελφή*).—A Greek term for a nun.

ADJUTOR.—*See* SERVER.

ΑΔΥΤΟΝ (*Ἄδυτον*).—A Greek term for the sanctuary of a church.—*See* ADYTUM.

ADVENT (*Adventus*).—That season, commencing the ecclesiastical year, in which the Church commemorates the coming of our Blessed Saviour in the flesh, and looks forward to His second coming for judgment.

ADVENT ANTIPHONS.—Those ancient vesper Antiphons used before and after the *Magnificat*, which begin with the letter O. That for the 17th of December is retained in the kalendar of our Book of Common Prayer, and there stands thus : "O Sapientia," indicating, of course, that their use was not intended to be dropped. They are as follows :—" December 16. *O Sapientia.* O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other : mightily and sweetly ordering all things. Come, and teach us the way of prudence. December 17. *O Adonai.* O Lord and Ruler of the House of Israel. Who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the Law in Sinai : Come, and redeem us with a stretched-out arm. December 18. *O Radix Jesse.* O root of Jesse, Who standest for an ensign of the people, at Whom Kings shall shut their mouths, unto Whom the Gentiles shall pray : Come, and deliver us, and tarry not. December 19. *O Clavis David.* O Key of David, and Sceptre of the House of Israel, Thou that openest, and no man shutteth, and shuttest and no man openeth : Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, from the shadow of death. December 20. *O Oriens.* O Orient, Brightness of the Eternal Light, and Sun of Righteousness : Come and lighten them that sit in darkness and in the shadow

of death. December 21. *O Rex Gentium.* O King of the Gentiles, and their Desire, the Corner-stone, Who madest both one: Come and save man, whom Thou hast made out of the dust of the earth. December 22. *O Emmanuel.* O Emmanuel, our King and Lawgiver, the Desire of all Nations, and their Saviour: Come, and save us, O Lord our God. December 23. *O Virgo Virginum.* O Virgin of Virgins, how shall this be? For neither before thee was any like thee, nor shall there be after: Daughters of Jerusalem, why marvel ye at me? The thing which ye behold was a divine mystery."

ADVERTISEMENTS.—Certain statements of principles, rules, suggestions, and directions, drawn up by the Bishops during the reign of Queen Elizabeth, and issued for the guidance and direction of their clergy. They had little moral weight, and no legal authority.

ADYTUM.—A term, from the Greek, applied to the innermost and secret part of a temple, where oracles were delivered: hence used of old for the chancel, or sometimes for the sanctuary of a Christian church.

AEIPARTHENOS (Ἀειπάρθενος, "ever Virgin").—The title of the Blessed Virgin Mary. A German carol, translated into English, thus runs:—

> "As the sunbeam through the glass
> Passeth, but not staineth;
> Thus the Virgin as she was
> Virgin still remaineth."

AFFUSION.—The act of pouring: "Baptism by affusion" is Baptism effected by the pouring of water upon the subject, in contradistinction to "Baptism by dipping," or "Baptism by sprinkling."

ΑΓΑΘΟΝ (Ἀγαθον).—A Greek term used by St. Basil the Great for the Holy Eucharist.

AGAPÆ (Ἀγάπη).—A feast of charity or festal banquet in the primitive Church, at which a liberal contribution was made by the rich for the poor, where both feasted. It was originally observed in remembrance of the Last Supper of our Blessed Lord, at which the Sacrifice of the Eucharist was instituted. The holding of love-feasts in churches, however, on account of abuses which had sprung up, was forbidden at the Council of Carthage, A.D. 397.

AGENDA.—A technical term for the actions performed in

a public ecclesiastical service or function. A term for the things *done*, in contrast to the things *believed*—*credenda*.

ΑΓΓΕΛΙΚΟΣ (Ἀγγελικός).—1. Angelic; 2. monastic.

ΑΓΙΑ (Ἅγια, τά).—A Greek term for (1) the Eucharistic species; (2) the Sanctuary.

ΑΓΙΑΣΜΑ (Ἁγίασμα).—A Greek term for (1) anything blessed; (2) the Temple of Jerusalem; (3) the Sanctuary of a church; (4) any Sacrament; (5) the Eucharistic species; (6) the Blessed Bread; (7) Holy Water.

ΑΓΙΟΚΛΑΔΟΝ (Ἁγιόκλαδον).—A Greek term for a blessed alm-branch.

AGNUS DEI ("the Lamb of God").—(1) A symbolical representation of our Blessed Saviour under the form of a Lamb, holding with its right foot a small white flag, charged with a red cross. It is frequently found in ancient paintings, sculptures, and embroidery. St. John the Baptist is often represented pointing to such a symbol. (2) A round cake of virgin wax, stamped with the above-mentioned device, solemnly blessed and worn with a religious object. The Pope consecrates the Agnus Dei the first year of his pontificate, and afterwards every seventh year, on the Saturday in Easter week, according to the Roman Ritual, with many solemn ceremonies. The use of the Agnus Dei is ancient. The example of the symbol given in the engraving is from the Romanesque tympanum of the now-

AGNUS DEI.

destroyed church of Tetsworth, in Oxfordshire, sometime a chapelry of the prebendal church of Thame. The tympanum itself having been deliberately broken, this engraving of the Agnus Dei on it becomes all the more interesting. (*See* Illustration.)

AGNUS BELL.—A sacrying bell, that is, the hand-bell anciently used in the Church of England to notify to the congregation the exact period when the priest was consecrating the Holy Sacrament.

AGONIZANTS.—A confraternity whose chief duty it was to intercede for the dying, more especially for criminals under sentence of death.

AIΘPION (Αἴθριον).—A Greek term for the court in front of a church.

AISLE, OR AILE (*Ala*, a wing).—The lateral division of a church, or its wings, so called: separated from the main body or nave of the building by arches supported on pillars. In the ordinary parochial churches of England there are usually not more than two aisles, one on each side; but in foreign churches there are more. In some cathedral and collegiate churches there are aisles to the choir and Lady Chapel.

AKAKIA (Ἀκακία).—A Greek term for a purple bag, filled with dust or earth, which the Greek emperor anciently carried, in token of humility, at his coronation.

AKOIMETONA (Ἀκοίμετονα).—A Greek term for the light which burns continually before the Blessed Sacrament when reserved.

AKOINΩNHΣIA (Ἀκοινωνησία).—A Greek term for excommunication.

ALB.—The Alb, although not unlike a surplice, is nevertheless a distinct vestment. It was anciently made of fine linen, the sleeves being tight, in order that the hands of the priest might be at liberty when ministering at the altar. In several cases, silks, satins, and damasks were used as materials for the Alb, more especially when worn by prelates and dignitaries; and the many still-existing inventories in Dugdale's *Monasticon*, and other similar works, show how rich our cathedrals and churches formerly were in these sacred treasures. The Alb of St. Thomas à Becket is preserved with his other vestments at Sens Cathedral. It is long, full, and ornamented with apparels of purple and gold. It was customary, as such records testify, to affix to the skirts, both before and behind, as well as to the cuffs, pieces of embroidery, often enriched with pearls, precious metals, and jewels, known as "Apparels," which were also occasionally placed on the breast and back of the Alb—representations of which may be found in existing mediæval MSS.; and, in some instances, the whole sleeve-border and lower edge of the garment were ornamented with embroidery. Bishop Watson, of Lincoln, in the reign of Queen Mary, thus gives the symbolic meaning of these ornaments in his "Sermons": "And as Christe was crowned with thorne, and had His Hands and Feete nailed to

the Crosse, so in amysse and Alb of the prieste there be tokens of these Five Woundes." According to the ancient Sarum Use, an alb was ordered to be always worn at mass, not only by the priest, deacon, and subdeacon, but by others employed at the altar. At penitential seasons, especially on Good Friday, the Alb was worn without any apparels or embroidery, and this is the unornamented vestment—the "white Albe plain"—alluded to in the First Prayer-book of Edward VI., still prescribed for the priest and his assistants at the celebration of the Eucharist, according to the Reformed English Prayer-book.

ALBUM.—(1) A book, as its name implies, of plain white paper. (2) The "Liber albus" of the ancient monasteries and guilds contained a personal history of visitors or benefactors, frequently recorded in the handwriting of the persons themselves commemorated.

ΑΛΕΙΤΟΥΡΓΗΣΙΑ (*Ἀλειτουργησία*).—A Greek term for a suspension from clerical functions.

ALEXANDRIAN LITURGY.— That ancient liturgy to which the name of St. Mark the Evangelist is usually prefixed, believed to be at least as old as the second century. Its liturgical peculiarity is the prefixing the Great Intercession for the living and departed to the words and Institution, instead of affixing them to the Invocation of the Holy Ghost, as is the case in liturgies of the Antiochene family, or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic community; all of which bear a certain resemblance to the more simple liturgy of Alexandria.

ALIEN PRIORIES.—Offshoots of foreign religious houses, both extra-diocesan and wholly independent of the particular jurisdiction of the highest monastic authorities in England.

ALLELUIA.—A Hebrew term for "Praise ye the Lord," ofttimes repeated in the worship of the Jewish temple, and adopted at a very early period into the services of the Christian Church. Its introduction has been assigned to Pope St. Damasus. In mediæval times the use of the word was common in the services of festal times, more especielly during Eastertide.

ALLELUIA SATURDAY.—The Saturday before Septuagesima Sunday, on which day "Alleluia" was sung for the last time prior to the Lenten season.

ALLELUIATIC PSALMS.—The five last psalms in the "Psalter of David," which commence with terms in English which are equivalent to the Hebrew "Alleluia."

ALLELUIATIC SEQUENCE.—That ancient hymn of which the burden corresponds with the Hebrew term from which it is named. In English hymnals the translation commences, "The strain upraise of joy and praise, Alleluia."

ALL HALLOWS.—This is another name for All Saints' Day. There are several churches in England dedicated to God under this invocation; of which no less than eight are found in the City of London. Few feasts were anciently more popular in England than this. All the faithful remembered and invoked their patron saints on this day, and the public services were of a most solemn character. The link between the saints and the saved was declared by the ringing of peals upon the church bells on All Saints' Day, and by a constant tolling of the heaviest bell in a steeple during All Souls' Day.

ALL SAINTS' DAY.—A feast which occurs on November 1st. The institution of this festival is believed to have originated from the dedication of the Pantheon at Rome, in honour of the Blessed Virgin Mary and all Christian martyrs, November 1st, A.D. 607, by Pope Boniface IV.; afterwards, first in one Italian diocese and then in another, the custom arose of honouring and commemorating all the known and unknown saints of the Universal Church on this day. Gregory IV., who found the festival commonly observed in Italy, introduced it into France, A.D. 837. Anciently, a feast in honour of all the Apostles and their disciples was observed in some parts, more especially in the diocese of Milan, on May 1st. But by degrees, the feast of All Saints on the 1st of November,—as we learn from Johannes Belethus and Durandus, Bishop of Mende,—became more or less universally solemnized on that day. The Greeks keep their feast of All Saints on the Sunday after Whit-Sunday. In England there are no less than eleven hundred and fifty-two churches dedicated to God in honour of All Saints.

ALL SOULS.—A term used to designate the faithful departed, *i.e.* those who have departed this life in the faith and fear of Christ. All Souls' Day is November 2nd, the day following the feast of All Saints, when the prayers of the living, in union with the Christian Sacrifice, are publicly and commonly offered for the departed.

ALMOND-BLOSSOMS.—The flowers of the almond-tree. Archaic representations of almond-blooms are constantly found

illuminated in the MS. Hours of the Blessed Virgin, and were often represented on embroidered vestments, on wall-patterns of the Lady Chapel, and in churches dedicated to Our Lady. This was so in allusion to the rod of Aaron blossoming in a night,—a symbol of Mary's part in the work of the Incarnation.

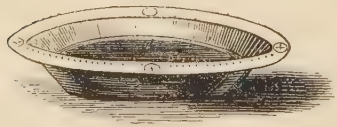
ALMONER.—A dispenser of gifts and alms. The officer who directs the distribution of charitable doles in connection with religious communities, hospitals, and almshouses. In England, France, and other Christian countries, there is a Royal Almoner, whose duties, in the former, are defined by the ancient and unaltered constitutions of the Royal Chapels.

ALMONRY.—That portion of a religious house where the alms of the monastery, convent, or community are regularly distributed. This part of the building is usually found near the entrance-gateway.

ALMS.—The voluntary gifts of the faithful, freely given to the poor in Christ for their temporal benefit.

ALMS-BAGS.—Small bags, burses, or purses, of velvet, silk, damask, or cloth, made use of for collecting the alms of the faithful during Divine service.

ALMS-BASIN.—A basin or dish of metal, in which to receive the bags containing the "alms for the poor and other devotions of the people," for presentation on the altar. They are made of brass, latten, or even of costlier metals. Ancient examples frequently contain representations in relief of the Temptation of Eve or the Return of the two Spies from Canaan; modern specimens are commonly adorned with texts of Scripture. That represented in the accompanying woodcut is from an English example of the sixteenth century. (*See* Illustration.)



ALMS-DISH, SIXTEENTH CENTURY.

ALMS-BOX.—*See* Alms-chest.

ALMS-CHEST.—A chest or box, fastened to the wall, or standing on a pillar, in a church, into which the general offerings of the faithful for the poor are placed at any public service. There is a fine and remarkable specimen of the age of the fifteenth century remaining in St. George's Chapel, Windsor.

ALMS-DAY.—Saturday, because weekly benefactions and

alms were here in England commonly then distributed in ancient times.

ALMS-DISH.—A vessel of brass, latten, copper, silver, or gold, into which the alms of the faithful, gathered at the offertory, are placed, prior to their being formally and solemnly offered to God Almighty upon the altar. Many ancient examples of such vessels exist in London churches, mostly of Flemish manufacture. There are good specimens of this kind at St. Mary's Church, Aberdeen, and St. Mary's, Prestbury, in Gloucestershire. The alms-dishes at St. James's, Piccadilly, and at the Chapel Royal St. James's, are of silver gilt, richly engraved and embossed.

ALMS-MEN.—Male inmates of an almshouse, or house of charity. Some of the sixteenth-century almshouses were erected out of the spoils of the suppressed monastic institutions.

ALMS-SATURDAY.—The Saturday in Passion-week, *i.e.* the Saturday before Palm-Sunday. It is called "Alms Saturday" because the alms of the faithful contributed during Lent are sometimes given to the poor on that day; so as not to interfere with the solemnities of the coming Holy Week The *Secret* in the Sarum Office for this day referred both to the alms-giving and alms' distribution.

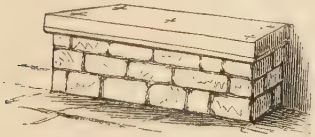
ALMUTIUM (an Amess).—The Amess is often confounded with, but is wholly distinct from, the Amice (*Amictus*). The Amess was a hood of fur worn anciently whilst reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required; the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The Amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which—a figure of Sir John Stodeley—remains in the church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear amesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued.

ALOUD (loudly; with a loud voice).—A term used in the Book of Common Prayer, where the officiating cleric is directed thus to say certain prayers—aloud in contradistinction to *secreto*,

as was anciently the case with the Lord's Prayer and Hail Mary at the beginning of the various Hours.

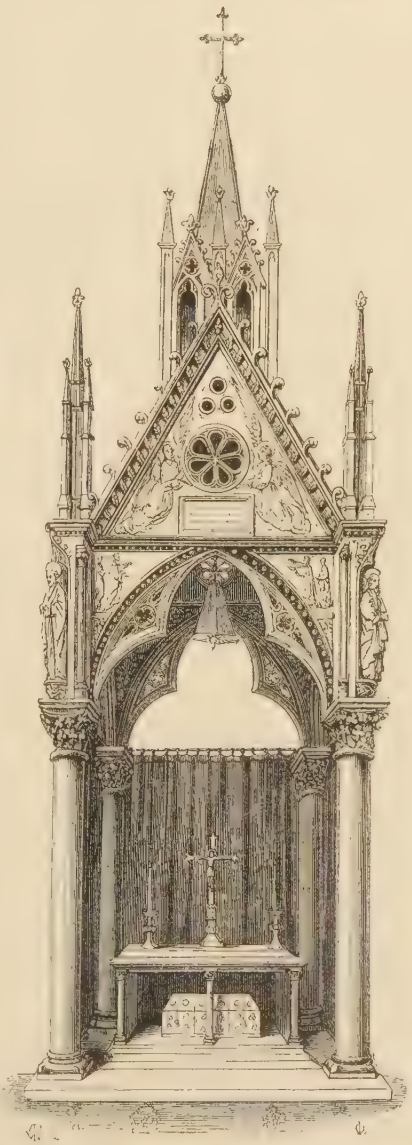
ALTAR (*Ara, altare*).—That table-like construction in the Christian church, whether of wood, stone, or marble, upon which the Christian Sacrifice is offered. The earliest altars no doubt were like to tables in their form and general character, in remembrance of the Jewish solemnity at which our Saviour instituted the Holy Eucharist. After the public persecutions, however, when Christians were driven to the Catacombs, the Christian Sacrifice was commonly offered at and upon the tombs of the martyrs. Hence, when the Church afterwards had peace, the form of a tomb was sometimes preserved; or, at all events altars of stone or marble were erected over the sleeping-places of the martyrs. Pope St. Sixtus II. is said to have erected the first stone altar, A.D. 257. St. Wolstan is believed to have introduced stone altars into England, where before, as in the Eastern Church, so generally in the Western, they were commonly of wood. The use of wood as the material for their construction, connected the solemn act there wrought upon them with the offering on Calvary; the use of stone symbolized the sure foundation of the faith. "That Rock was Christ." But for many years the custom neither of East nor West was uniform. St. Gregory of Nyssa mentions stone altars in the East; Pope St. Damasus, his contemporary, alludes to wooden altars in the West, as do also St. Augustine and Optatus. There are wooden altars existing in the churches of St. John Lateran and St. Praxedes at Rome. In the church of St. Cecilia, in the same city, there is a remarkable example of a stone altar supported on a single pillar. Throughout Italy generally the earliest examples are found to stand on five or seven pillars. In the East the wooden tables had five supports, representing our Lord and the four Evangelists. Occasionally in the West large slabs of stone built into a wall were supported by brackets of the same material; but after the twelfth century solid constructional altars were mainly erected. At Venice an altar still exists, believed to be of the fifth century, of one solid block of marble. Of old, as in the Greek Church now, there was but one altar in a church; the general addition of others being, comparatively speaking, of later introduction. Exceptions to this rule, however, existed even in the time of Constantine. At Milan the old altar, detached from the wall, as when there was but one in the cathedral, still stands and is used. When altars were erected of solid stone, their coverings were often of gold, silver, copper, latten, or bronze, and the jeweller's art was enlisted to bestow upon them the greatest artistic finish and beauty. In the Hôtel Cluny there is an altar-frontal or covering of gold; at Milan an altar-facing of silver

richly enamelled; at Florence there are two of bronze and copper, most elaborately embossed, engraved, and adorned with enamels. (*See* ALTAR-FRONTAL" and the accompanying Illustration.) On the other hand, the altars of country churches were commonly of stone, without any carving or ornamentation; English examples of which exist at Arundel (*See* Illustration), Abbey Dore in



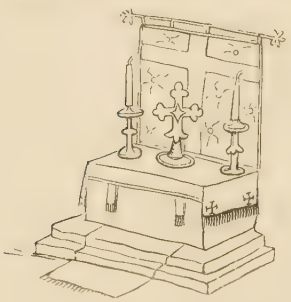
OLD ALTAR, PARISH CHURCH OF ARUNDEL, SUSSEX.

Herefordshire, standing on shafts; in the chapel of the Pix, Westminster; at Chipping Norton, Enstone, and Burford, Oxfordshire; at Warrington and Shottes-well, Warwickshire; at Christ Church, Hampshire; at Claypole, Lincolnshire; at Mallwyd, Merioneth-shire; at Forthampton, Gloucestershire; at Dunster, Somersetshire; and at the Magdalene Hospital at Ripon. A simple example of an English mediæval altar, with a dossal behind, charged with a cross and powdered with stars, with altar-cross and two burning tapers,—represented in the accompanying woodcut,—is taken from a MS. in the author's possession. The stoles of the altar, hanging



ALTAR UNDER A BALDACHINO.

in front, are noteworthy. Anciently the altar stood away from the east wall, and in later apsidal churches it was placed in the chord of the apse. (*See* Illustration, representing an altar under a baldachino.) Afterwards, in mediæval times, from the thirteenth century, it was almost universally found in a more easterly position —this was particularly the case here in England—if not at the extremity of the church. Cathedrals, from the nature of their construction, having chapels around the eastern end, were usually exceptions to this rule. At the religious changes here, which were made during the sixteenth century, there was an almost universal destruction of such altars; so much so indeed that those ancient examples which exist throughout the whole country scarcely exceed fifty in number. In lieu of stone altars, wooden tables on trestles were substituted, to the great loss of the faithful, and ordinarily only one was placed in each church. During the Commonwealth these tables were frequently removed into the body of the nave at the celebration of the Eucharist, and carried back again afterwards. In later years, however, the older and better customs have prevailed, and modern altars have been erected both in cathedrals and parish churches more in accordance with sound ancient precedent and the magnificent examples existing abroad; of which the like no doubt were known in England. In the first Prayer-book of Edward VI. the altar was called "God's board." During the Laudian Revival, and afterwards at the Restoration, more than one altar was set up again in certain of our cathedrals. In the present day a second, and even a third altar, may be found in most of our cathedrals, and also some of our parish churches.



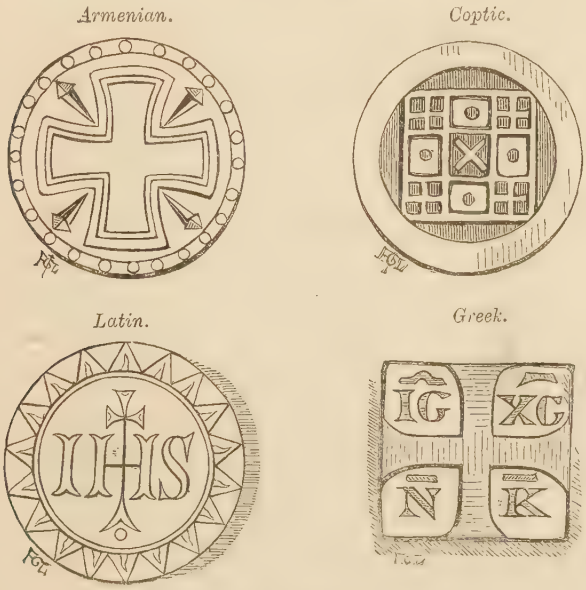
ENGLISH ALTAR VESTED.
From a MS. of the 16th Century.

AATAPION (Ἀλτάριον).—An altar.—*See* ALTAR.

ALTARAGE.—The dues tendered at the altar during the offertory, specially provided for the maintenance of the priest. They became less in amount, and were more frequently omitted in England, when specific endowments were provided for the clergy. At funeral celebrations altarage was given almost universally during the seventeenth and eighteenth centuries.

ALTAR-BREAD.—The bread made use of in the Christian Sacrifice. At the institution of the Holy Eucharist, unleavened bread was no doubt used by our Divine Redeemer (*See* St. Luke

xxii. 15), and this custom, which is a matter of discipline, and does not touch the essence of the Eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians also use unleavened bread at their mass on Maundy-Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread, composed of fine flour, which by an ancient rule of theirs ought to be prepared on the same day upon which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged with smaller crosses, so that, when it is broken up, each fragment may contain the holy symbol. In the Roman Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix, or the letters I.H̄.S. Pope St. Zephyrinus, who lived in the third century, terms the Sacramental Bread "Corona sive

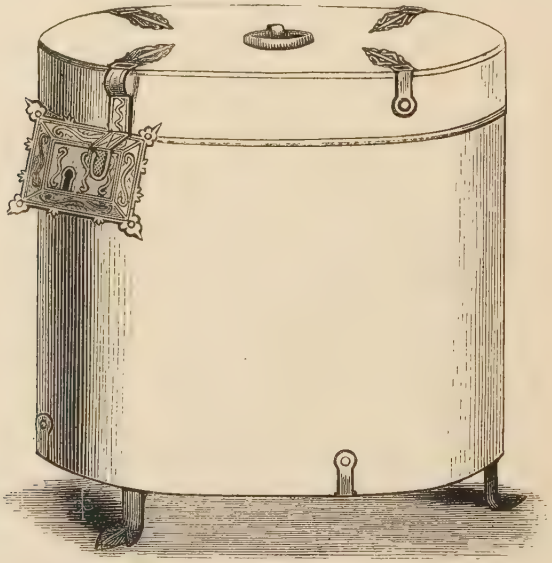


ALTAR-BREAD.

oblata sphericæ figuræ," "a crown or oblation of a spherical figure" (Benedict XIV., *De Sacrificio Missæ*, lib. i. cap. vi. sec. iv.), the circle being indicatory of the Divine Presence after consecration. The Orientals occasionally make their altar-breads square, on which is stamped a cross with an inscription. The

square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth—for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the sixteenth century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been theoretically abolished, for one of the existing rubrics runs as follows:—"It shall *suffice* that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten."

ALTAR-BREAD BOX.—A box to hold the wafers or altar-breads, before consecration. Such receptacles were anciently



ALTAR-BREAD BOX.

of boxwood or ivory. The example given in the illustration is of ivory mounted in silver. (*See* Illustration.)

ALTAR-CARD.—A modern term used to describe a printed or written transcript of certain portions of the service for Holy Communion; more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires

to have placed immediately before him. The altar-card, therefore, is placed in that position.

ALTAR-CARPET.—A carpet spread in front of the altar, over the steps of the deacon and subdeacon, as well as over the whole of the upper platform or predella, on which the officiant stands to minister. In mediæval times Eastern carpets were commonly used for this purpose. Modern changes have not, as yet, produced anything superior or more fitting. Green is the proper colour for use, as harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colours.

ALTAR-CERECLOTH.—*See* ALTAR-LINEN.

ALTAR-CLOTH.—An ordinary term for that covering of the altar which, made of silk, velvet, satin, or cloth, is placed over and around it. The altar-cloth is usually made in two portions; first, the antependium, which hangs down in front, and is often richly embroidered; and, secondly, the super-frontal, which covers the slab, and hangs down about six inches, both in front and at the sides.—*See* ANTEPENDIUM and SUPER-FRONTAL.

ALTAR-CROSS.

ALTAR-CROSS.—A cross of precious or other metal placed behind the centre of an altar, to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the Cross of Calvary. In recent times, a figure of Jesus Christ has been sometimes affixed to the altar-cross.—*See* CRUCIFIX. (*See* Illustration.)

ALTAR-CURTAINS.—Hangings of silk, damask, satin, or other fitting material, suspended on rods, so as to inclose the ends of an altar. In large churches they are found very convenient for protecting the

altar-tapers from currents of air and draughts. Their colour varies with the ecclesiastical season.

ALTAR, DOUBLE.—An altar so constructionally erected that it might serve for two chapels. In some old examples a pierced screen divided it from north to south, in which case the two officiating priests would have faced each other had they celebrated contemporaneously. In most cases, however, the division was made by a screen which stood east and west, that is, supposing the altar to have been placed in its customary position. A double altar still exists, and is used at Bologna, without any screen to separate it; at which altar the officiants face the congregation.

ALTAR-FRONTAL.—Another name for an altar-cloth. Sometimes, however, frontals were made of wood in panels, richly painted, representing figures of saints or angels, as in the accompanying woodcut, under tabernacle-work. In other cases the most elaborate mosaic-work was introduced for the permanent adornment of altar-frontals, on which symbols and

PRECIOUS FRONTAL.

representations of types of the Blessed Sacrament of the Altar were appropriately placed. There were also frontals made of the precious metals, in which beaten-work, chasing, and embossing were discreetly and tastefully adopted for their greater beauty and richness. For a most remarkable example of a precious altar-frontal, *See* Illustration.

ALTAR-HERSE.—A term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. They

were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices. (*See* HERSE.)

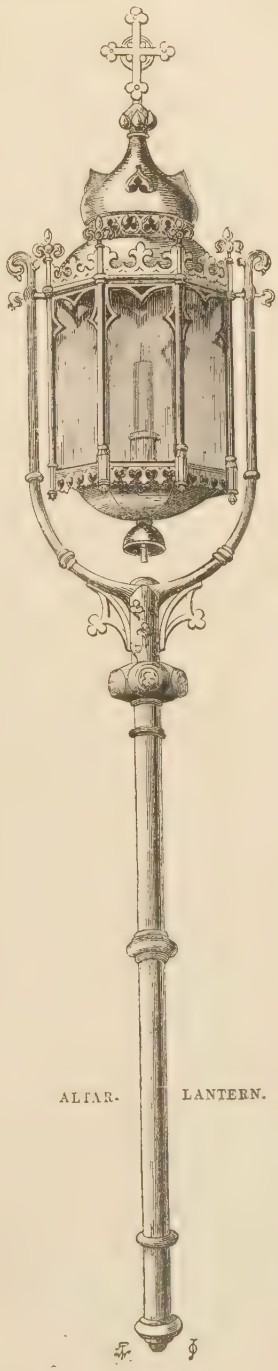
ALTAR, HIGH.—That altar which is the chief, cardinal, or principal altar in a Christian church. The altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above that of other altars. The altar which stands in the eastern part of the choir or chancel. The altar at which High Mass is commonly sung on Sundays and chief festivals.

ALTAR-HORNS.—The horns, or corners of the altar which are on its western side. The north corner is called the "Gospel horn" (*Cornu Evangelii*), the south the "Epistle horn" (*Cornu Epistolæ*).

ALTARISTÆ.—A term used to designate those priests other than the *parochus*, who were specially appointed to say mass for specific intentions, at private, chantry, or privileged altars.

ALTAR-LANTERN.—A term occasionally found in old records describing the lanterns which were used in lieu of simple wax-tapers for the altar, when erected temporarily and out of doors. Abroad they are found in the sacristies of many churches, and are frequently used, carried on either side of the crucifix, at funerals, solemn processions of the Blessed Sacrament, in those parts of the Church where reservation of the Holy Eucharist is practised. (*See* Illustration.)

ALTAR-LEDGE.—A step or ledge behind an altar, on which the *ornamenta*, *i.e.* the cross, candlesticks, and flower-vases, are placed. Behind some altars



there are more than one step, especially in those of Roman Catholic churches, from which Benediction with the Blessed Sacrament is given.

ALTAR-LIGHTS.—Those lights which are placed either upon, or immediately behind, the altars of our churches, to symbolize, generally, the Light of the Gospel, and the twofold nature of our Blessed Lord, who in the Nicene Creed is called "Light of Light," and is the true Light of the World. At the offering of the Christian Sacrifice two lights are commonly used; but the Law of the Church of England is that they must not be placed *upon* the altar. They may stand behind it, or at its sides. —*See* CANDLESTICK.

ALTAR-LINEN.—Those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloth duly prepared with melted wax (hence called the altar cerecloth); the second is a cloth to protect this first cloth; and the last is the cloth of linen which, placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

ALTAR OF OUR LADY.—That altar which stands in the Lady-chapel of cathedrals, or in the side-chapel (one of which in most parish churches was anciently dedicated in honour of Mary). Here "Mary Mass" was said.—*See* MARY MASS.

ALTAR OF THE ROOD.—That altar which, in England, anciently stood westward of the rood-screen in large churches, and at which ordinarily the parish Mass was sung.

ALTAR-PIECE.—A technical term for the picture which is so commonly found behind the altar or Holy Table in Christian churches. The most appropriate subject for representation in it is the Crucifixion; but the Ascension and other of the Divine mysteries of Our Lord's life, are frequently depicted. Numerous examples of the altar-piece exist in the Church of England, many erected during the Laudian Revival: others in Queen Anne's reign.

ALTAR, PORTABLE.—A small tablet of marble, jasper, or precious stone, used for Mass when said away from the parish altar, in oratories or other similar places. It was termed "super altare," because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special license was needed to enable a cleric to possess and use a portable altar, which license was anciently given by the diocesan, but was afterwards reserved to the Pope. Examples of such licenses are common in certain mediæval documents, and are frequently

referred to in the last testaments of the clergy. A most interesting example of a portable altar, which was in the possession of the Rev. Dr. Rock, sometime Canon of the Roman Catholic Cathedral of Southwark, is of oriental jasper, enclosed in silver, and adorned with *nielli* and engraved ornaments. Its dimensions are 12 inches by 7¼. This portable altar is in all respects of the same form as an altar, being constructed, as it is believed, for relics. The slab is of serpentine, supported on pillars of silver, between which there are representations of our Blessed Lord throned in glory, with the Apostles SS. James, Jude, Peter, Andrew, Philip, and Simon the Canaanite. The ends are of wrought scroll-work. On the slab are the four Evangelistic symbols in enamel, with figures of Abel and Melchisedec; thus linking the old dispensation with the Gospel. The inscription stands thus:—

> "Quidquid in altari punctatur spirituali,
> Illud in altari completur materiali.
> Ara crucis, tumuli calix, lapidisque patena,
> Sindonis officium candida bissus habet."

ALTAR-PROTECTOR.—The name given to a covering of green cloth, baize, or velvet, which, exactly fitting the top of the altar, is placed on it at all times when the altar is not being used, to protect the sacred linen from dust and defilement.

ALTAR-RAILS.—Low rails of wrought iron or wood, placed north and south towards the west end of the sanctuary, (1) firstly, for the better protection of the altar and its furniture; and (2) secondly, as a support for the communicants when they come to receive the Body and Blood of their Lord.

ALTAR-SCREEN.—That screen which in collegiate and cathedral churches separates the choir either from the Lady-chapel or the ambulatory, and against which the choir or high altar stands. Examples occur at York Minster and Durham Cathedral.

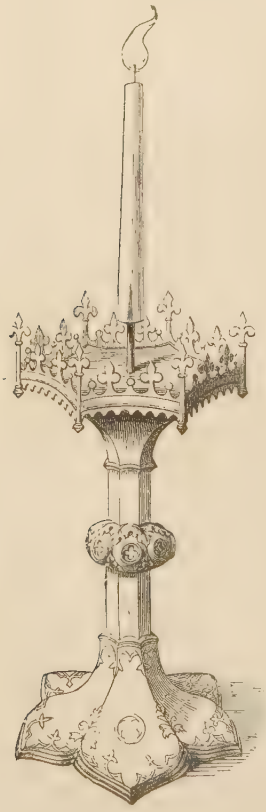
ALTAR-SIDE.—That part of the altar which faces the congregation. In correctly-orientated churches this is of course the western side; but where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, its side will be that against which the priest stands when ministering at the same.

ALTAR-STEPS.—The steps round and about the altar in a Christian church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais, on which the altar is actually placed. Sometimes there are

more in number than three; if so, they are either five, seven, or fourteen. The latter would pertain to the high altar of a collegiate church or cathedral.

ALTAR-STOLE.—A mediæval ornament, in shape like the ends of a stole, hanging down over the front of the antependium of the altar, indicating that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian sacrifice. (*See* Illustration under ALTAR, p. 16.)

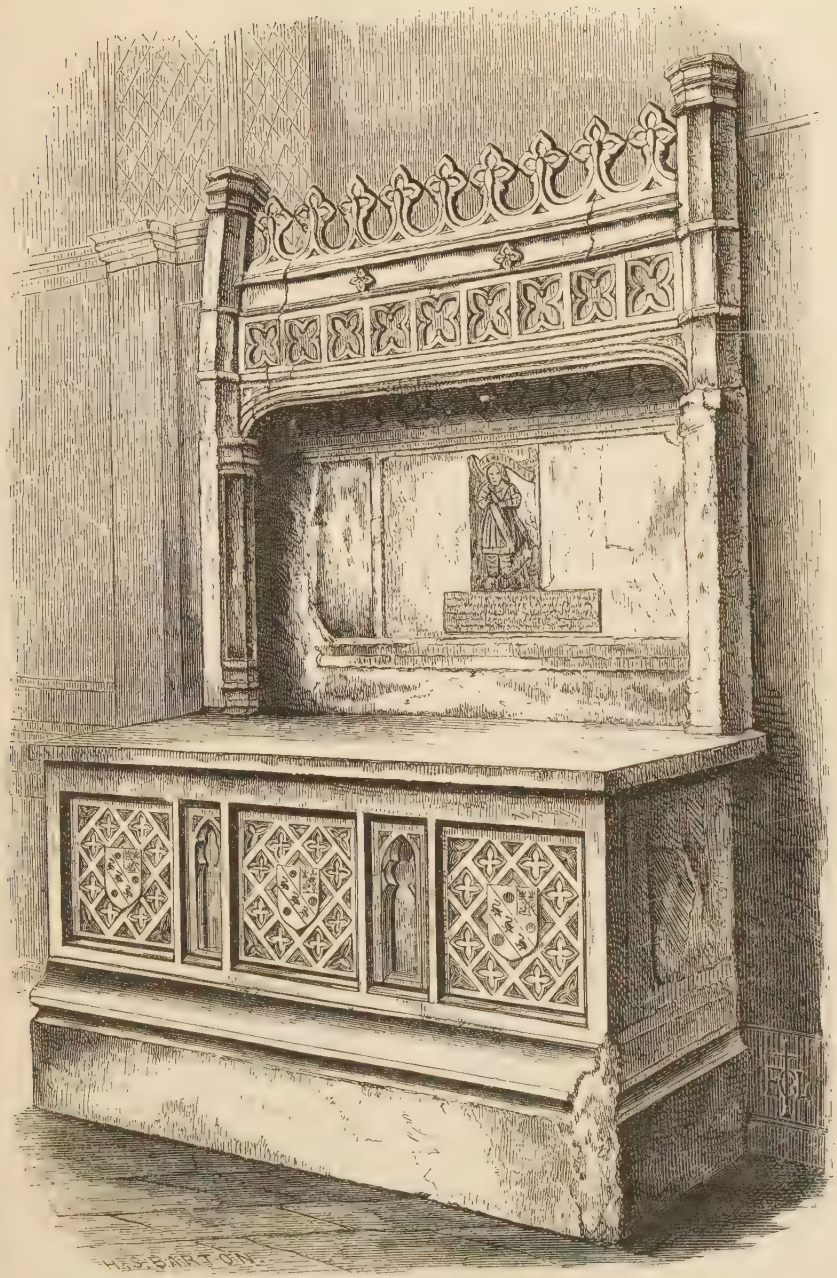
ALTAR-STONE, or SLAB.—That stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.



ALTAR-TAPER.

ALTAR-TAPER.—The wax tapers—so called because they taper in shape—used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the offering of the Christian sacrifice. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations, in the Latin Church, as also in some English churches, six tapers are then ordinarily lit. They symbolize (1) the fact that our Blessed Saviour, "God of God, Light of Light, Very God of Very God," is the True Light of the World. They are also (2) symbols of joy and gladness on the part of the faithful, that Christ is born into the world (*α*) naturally, *i.e.* by nature, (*β*) sacramentally, *i.e.* in the Eucharistic mystery. (*See* Illustration.)

ALTAR-TOMB.—A monumental memorial, of marble or freestone, in form and construction similar to an altar, and frequently owning a canopy. Such erections were often placed over the vault or burying-place of noble and distinguished families in mediæval and later times, and frequently on the north and south walls of choirs, aisles, and



ALTAR-TOMB OF SIR JOHN CLERKE, ST. MARY'S, THAME, OXON.

chantry chapels. Examples may be seen in almost all large and important parish churches. It is very doubtful whether they were ever used as altars. The accompanying illustration represents the altar-tomb of Sir John Clerke, Knt., of North Weston, near Thame, Oxfordshire, which stands on the south side of the choir of that church. This tomb, which was erected about the middle of the sixteenth century, is of Purbeck marble. It was much damaged during the Great Rebellion. The figure of Sir John Clerke, a good late example of a memorial brass, and the enamelled shields of armorial bearings on the front of the tomb, are at once artistic, bold, and effective. (*See* Illustration.)

ALTAR-VASES.—Vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar. This custom does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with boughs and branches, and their floors strewn with rushes, bay and yew boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

ALTAR-VESSELS.—Those vessels which are ordinarily used in the Sacrament of the Altar; viz. (1) the Chalice, (2) the Paten, and (3) the Ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium—used to contain the Sacramental species under the form of bread—is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the Holy Sacrament is reserved for the communion of the sick. The cruets for wine and water, and the bread-box, in which, or the plate *on* which, the breads are placed, are not actually "altar-vessels," being found on the credence-table, their proper place, during the Christian sacrifice.—*See* Chalice, Ciborium, and Paten.

ALTAR-WALL.—The wall behind an altar against which the reredos or altar-piece stands.—*See* Altar-piece and Reredos.

ALTAR-WINE.—Wine used in the Sacrament of the Altar. This should be of the pure juice of the grape. Our twentieth canon orders it to be "good and wholesome." Tent-wine is ordinarily used in England, as being more appropriate in its symbolism, but light-coloured wine is not uncommonly adopted. Claret, wanting in some particulars the true nature of wine, is forbidden by several Western decrees.

ALTAR, WOODEN.—An altar made of wood. Anciently

the altar was usually constructed in the form of a table, and hence was called the "Divine" or "Holy Table." The wooden altar-table on which St. Peter offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material. And the same has been the case in the Church of England since the religious changes of the sixteenth century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer and unction.

ALTERNATION.—The act of following and being followed in succession: hence the response of a congregation praying or praising alternately, with the cleric or clergy officiating. This commonly occurs in Litanies, singing of Psalms, and chanting of Canticles.

AMBO (Ambone, *Ital.*; Ἄμβονας, Ἄμβων, Ἄμβωνος, *Greek*). —A rostrum, desk, or pulpit, with a large desk before it, in a choir, whereon anciently the officiating clerics stood to chant the Lections, Epistle, and Gospel. The ambo had two series of steps, one turned to the east and the other to the west. At Rome, where used, there are now commonly two ambones: that for the Gospel is found on the south side; that for the Epistle on the north. Large candlesticks for tapers are placed near the former, and during the Easter season the Paschal candle stood near it likewise. There are three existing examples of the ancient ambo at Rome; viz. in the churches of St. Clement, St. Lawrence, and St. Mary in Cosmedin. In the latter there is a mosaic candelabrum near the ambo, both of which are still used.—*See* Rood-loft.

AMBROSIAN LITURGY.—That form for celebrating Mass drawn up by St. Ambrose, used to the present day in the diocese of Milan. While substantially identical with the Roman rite, it has many peculiarities of its own, indicating at once its veritable antiquity, and the Eastern origin of certain of its distinctive features.

AMBULATORY (External).—A covered walking-place attached to a religious house or cathedral precinct. Hence a cloister: more particularly a cloister, one side of which is open to the weather, and the windows, or apertures, of which are unglazed.

AMBULATORY (Internal).—An aisle or covered walk in a church, college, or religious house, in which there are no benches, seats, nor chairs; but which is left perfectly free for solemn and

other processions. Many examples of such occur in our cathedrals and some of our large parish churches.

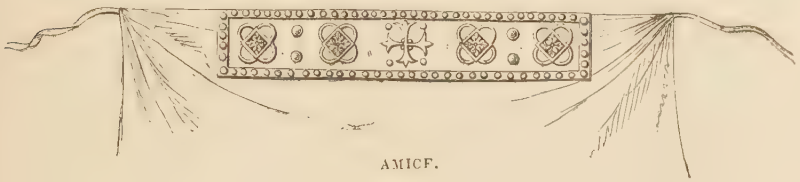
AMEN.—An ecclesiastical response, indicating agreement, assent, or consent. The term itself is originally Hebrew, and its exact meaning, "So be it," or "So let it be"; but it has been retained in common use in all parts of the Christian family. In the Book of Common Prayer it is sometimes printed in Roman letters, thus "Amen," and then the officiant says it apart from the congregation; when printed in italics, thus, "*Amen*," the congregation say it independently of the priest, and as outwardly affirming their agreement with what he has just uttered or declared.

AMERICAN LITURGY.—A form for celebrating the Holy Communion peculiar to the Protestant Episcopal Church of the States of America. It is substantially identical with the service used by the Scottish Episcopalians, but differs in certain unimportant particulars. Both forms contain an invocation of the Holy Spirit after the words of consecration, their speciality: in other respects they follow the form in the first Liturgy of King Edward VI.

AMERICAN PRAYER-BOOK.—That service-book, corresponding to the Book of Common Prayer in the Church of England, which is used by the non-Roman Episcopalians in America. This Church, which is an offshoot of the Churches of England and Scotland, was formally organized when Dr. Seabury received episcopal consecration from three Scottish prelates in 1784. Afterwards other bishops were consecrated at Lambeth by Moore, Archbishop of Canterbury, and others, and a due and regular episcopate bestowed upon the American community. The Prayer-book mainly follows our own, but the service for Holy Communion is formed after the model of the Scotch rite, with certain features borrowed from Edward VI.'s First Prayer-book. On the other hand, the Athanasian Creed is omitted, the form for conferring orders altered, and the form of absolution in the service for the Visitation of the Sick, is absent. The practical additions made do not atone for the presence of these unfortunate changes.

AMICE.—The amice (*Amictus*) was an oblong piece of fine linen, with strings (*See* Illustration No. I.), worn by all clergy above the minor orders over the cassock, and was placed first on the head, then being adjusted round the neck, formed the collar, sometimes ornamented with a strip of embroidery, as represented on ancient brasses. In several of the Anglo-Saxon

Pontificals it is alluded to as being one of the vestments used at the altar, and in that respect is supposed to have been peculiar to England, for it was not until the beginning of the ninth century that it was formally recognized by the whole Western Church as the first of the sacrificial garments. Amalarius says:—"Amictus est primum vestimentum nostrum, quo collum undique cingimus." (*See* Illustration No. II.) It was anciently worn



AMICF.

No. I.

No. II.

No. III.

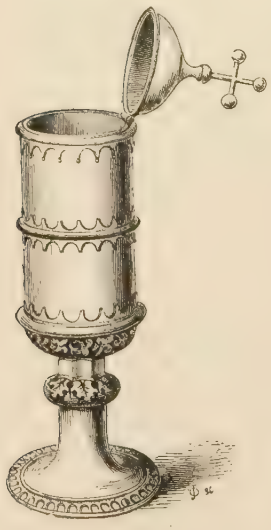
over the head by the priest when vesting for Mass, and only turned back just as he was preparing to go to the altar (*See* Illustration No. III., taken from a memorial brass); hence the Church began to look upon it as symbolizing the Helmet of Salvation. By the Sarum Ritual its use was not always confined to the higher clergy, the minor clerks and choristers who officiated about the altar being not only allowed, but required, at special seasons to be vested both in alb and amice. It was also one of the garments with which the monarch was anciently invested at his coronation. King Edward VI. was the last on whose head it was placed, since which period its use at coronations has been discontinued.

AMICTUS.—*See* AMICE.

AMPHIBALUM.—A term used to designate the sacrificial vestment of the Christian Church, *i.e.* the chasuble. It is

also called *Casula, Pœnula, Planeta,* Φαινώλιον, Φελόνιον.—*See* CHASUBLE.

AMPULLA.—1. A vessel for holding holy, consecrated, or blessed oil, used in unction (*See* Illustration). 2. The term is sometimes applied to the large flagons which are used instead of cruets for the wine and water for the Blessed Sacrament. 3. A leathern pouch worn by pilgrims.



AMPULLA.

AMPULLING-CLOTHS.—Cloths with which to wipe away the blessed oil used for the Sacrament of Extreme Unction, so called because in England the oil was anciently kept in an "Ampulla." This vessel is still referred to by that name in the Order for the Coronation of our kings, as is also the ampulling-cloth or towel.

ANABATA.—A term for a hooded cope, usually worn in outdoor processions; frequently larger and longer than the closed cope. Anciently the hood was one that could be actually drawn over the head for use, and not the mere flat ornamental appendage found on the ordinary cope.

ΑΝΑΚΑΜΠΤΗΡΙΑ (Ἀνακαμπτήρια).—The small cells or receptacles for strangers within the precincts of an Eastern church.

ΑΝΑΛΑΒΟΣ (Ἀνάλαβος).—A Greek term for the monastic girdle or scapular.

ΑΝΑΛΗΨΙΣ (Ἀνάληψις).—A Greek term for the Ascension of our Blessed Lord.

ΑΝΑΛΟΓΙΟΝ (Ἀναλόγιον or Ἀναλογεῖον).—A Greek term for a reading-desk, lectern, elevated stall, or pulpit.

ANAPHORA (Ἀναφορὰ).—1. An oblation; 2. the Canon of the Mass; 3. the Host in the Christian sacrifice; 4. the recitation of the names on the Diptychs at Mass.

ANATHEMA (Ἀνάθεμα).—The solemn curse or ban of Holy

Church, exercised in the Name, and by the authority, of our Blessed Lord: "Whosesoever sins thou retainest, they are retained."

ANATHEMATA.—A term used to designate the coverings of the altar in the early Church.

ANCHORESS.—A nun: a solitary religious, who, apart from any companion, lived in a desert place, exercizing the monastic virtues without being attached to any particular community.

ANCHORET.—A monk unattached to any specific religious house, who sought a retreat away both from the cloister as well as from the haunts of men, there practising the known duties of a religious.

ANGEL (Ἄγγελος).—1. A messenger; 2. a spiritual intelligent being created by God to do His will, and to declare it to mankind. Angels are frequently represented in old Christian art clothed in albs, amices, and stoles. When the Pagan renaissance arose, this dress was altogether discarded, and they appeared as nude children with wings in pictures and stained glass. They bear trumpets, declaring the voice of God; flaming swords, indicating the wrath of God; sceptres, the power of God; thuribles, as presenting incense, which represents both the prayers of the Saints and the worship of the faithful.

ANGELIC DOCTOR (The).—St. Thomas Aquinas.

ANGELIC HABIT.—The habit in which ancient Christian artists usually represented angels was the alb, apparelled and girded, over which was the crossed stole of gold. A zone of gold on the forehead, with a star or cross, is also commonly found.

ANGELIC HYMN.—That hymn which the Angels sang in the presence of the shepherds of Bethlehem when announcing to them the birth of Jesus Christ, the Redeemer of the world. It is always sung in the Liturgy, because Christ is as it were born anew in the Eucharistic mystery each time that the Holy Sacrifice is offered.

ANGELIC SALUTATION.—The salutation, "*Ave Maria, gratia plena, Dominus tecum,*" with which the Archangel greeted the Blessed Virgin Mary when he announced to her that she was to become the Mother of our Lord and God.

ANGELS, NINE ORDERS OF.—The following are given as comprising the Angelic orders:—1. Angels; 2. Archangels;

3. Principalities; 4. Powers; 5. Dominations; 6. Virtues; 7. Thrones; 8. Cherubims; and 9. Seraphims.—(*See* Colos. i. 16.) The nine orders of Angels are represented in painted glass in the chapel of New College, Oxford. No uniform emblems or symbols are traditionally common to each order, they being found very diversely portrayed in different places.

ANGELUS.—A solemn devotion, in memory of the Incarnation of the Eternal Word, consisting mainly of versicles and responses, the Angelic Salutation three times repeated, and a collect. This pious devotion, which arose in the early part of the sixteenth century, is now used three times a day by Catholics. (*See* Acta Sanct. Boll. vii.) The exact form runs as follows:—I. The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. [Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.] Amen. II. Behold the handmaid of the Lord; be it done unto me according to thy word. Hail, Mary, &c. III. And the Word was made flesh, and dwelt among us. Hail, Mary, &c. Collect:—We besech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen.—*See* Angelus Bell.

ANGELUS BELL.—A bell specially dedicated in honour of the Blessed Virgin, called "the Ladye-bell," rung three times a day, at morning, noon, and night, during which the faithful in England, before the Reformation, piously recited the Angelus or "Memorial of the Incarnation." This custom, which is still common in Roman Catholic countries, has been restored in some parts of England, and likewise in certain Church of England convents.—*See* Angelus.

ANGLICAN.—A member of the Church of England. A term which indicates that the person using it, or applying it, does so in order to describe one who is in visible communion with the See of Canterbury. A Catholic believer, who is neither a Roman nor an Oriental.

ANGLICAN MUSIC.—That specific type of music which, in contradistinction to the ancient plain song of the Church Universal, has been specially written for the services of the Church of England since the Reformation. It is more florid, and less

solemn and dignified, in its character than plain song, and for a considerable period entirely superseded it.

ANGLO-CATHOLIC.—*See* ANGLICAN.

ANKER-HOLD.—The cell or place of abode of an anchoret or anchoress.

ANKER-HUT.—A North-country term for the hut of an anchorite.

ANNALIST.—An officer in a religious house who was authoritatively and solemnly commissioned by its ruler or by the chapter to write the Annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such annals and records have been preserved and printed.

ANNALS, OR ANNUALS.—1. A term used to describe anniversary Masses for the faithful departed in general, which were commonly said on All Souls' Day; or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the departed person's patron saint. Other terms for Annals were "Year-minds" and "Obits." 2. The written records of religious houses. 3. This term was also secondarily applied to Masses said for deceased persons, either daily or weekly, throughout the year succeeding their decease; or annually, on the anniversary of their decease, for the space of three, seven, or twenty-one years.

ANNATES.—A year's income of a spiritual living: the first-fruits formerly in England given to the Pope on the decease of a bishop, abbot, or parish priest, and paid by his successor. Henry VIII. appropriated them, but Queen Anne restored them to the Church, to form a fund for the augmentation of poor livings, commonly called "Queen Anne's Bounty."

ANNIVERSARIES.—1. Stated or fixed days, returning with the revolution of the year. 2. Appointed days, occurring once a year, on which the death or martyrdom of Christian saints is specially commemorated. 3. Days on which dedication feasts are annually observed. 4. Masses for the dead, said once a year, on the return of the day on which the person for whose special benefit they are offered departed this life.

ANNUALIA.—The fees paid to a priest for annually commemorating the death of certain persons, and for saying Mass for the repose of their souls.

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ANNUELLAR.—The priest permanently appointed to a chantry chapel, whether connected with a parish church, a religious house, or a cathedral, who annually, as the various anniversaries return, says Mass or recites prayers for the benefit of the faithful departed.

ANOINTING.—The act of unction; *i.e.* the smearing with oil. The pouring on either of oil, or of oil and balsam, or of any oleaginous matter duly prepared and solemnly set apart and blessed for religious purposes.

ANOINTING IN CORONATION.—The act of anointing the sovereign at the time of his crowning. This rite, originating under the older dispensations, has been adopted by the Christian Church, and is commonly practised now. In the form used for the coronation of our kings it is duly performed by the Archbishop, with many of the ancient solemnities.—*See* AMPULLA and AMPULLING-CLOTH.

ANOINTING OF A NEW CHURCH.—*See* CONSECRATION-CROSS.

ANOINTING THE SICK.—A religious Christian rite, enjoined by the Apostle St. James, practised by the whole Church, and ordered to be observed in the first Prayer-book of King Edward VI., which book was compiled, as was asserted, under the direct help of the Holy Spirit. There is no form for unction in our present Prayer-book, but old uses are frequently followed. In the West, the oil for anointing the sick is consecrated by one bishop; in the East, by seven priests.

ANTE-CHAPEL. — 1. A transeptal building at the west end of a collegiate or conventual chapel, by which access is mainly gained to the building itself. 2. The outer portion of a chapel, which lies west of the rood-screen in the same.

ANTE-CHURCH.—A term used to designate an approach to a church, situated at the extreme west end of the building, of which it forms the main entrance.

ANTE-COMMUNION. — 1. An Anglican term, used to designate that portion of the Liturgy or Communion Service, which commencing with the Introit, or the Lord's Prayer, closes with the end of the Nicene Creed. 2. This term is also used to the introductory part of the eucharistic office, when it only, and nothing further, is intended to be used. Its use alone is a very reprehensible custom, and an extremely "corrupt following of the Apostles."

ANTE-LUCAN SERVICE.—A term used to designate a service which was frequently said in the early Church before break of day, or *ere it was light:* hence its name. It was usually made the preparation for the offering of the Christian Sacrifice.

ANTEMINSIA.—The Greek term for an altar-cloth which has been duly blessed, and is only used at the time of the offering of the Christian Sacrifice, when there is no consecrated altar.

ANTE-PANE.—An antependium.—*See* ANTEPENDIUM.

ANTEPENDIUM.—1. A frontlet, forecloth, frontal, or covering for an altar, of silk, satin, damask, or velvet; so called because it hangs down before it. Sometimes these antependia were richly embroidered with figures of saints, Scripture subjects; or were powdered with stars, cherubim, pomegranates, peacocks, or conventional flowers. 2. A cloth used to hide the rood, or any other image. 3. A curtain used to hang in front of a chantry chapel.

ANTHEM.—This term is a corruption of the ancient word Antiphona. It originally meant anything sung antiphonally: therefore an alternate chant. In the Breviary it has several significations. It is ordinarily applied to a short sentence, generally taken from Scripture, sung before and after one or more psalms of the day. The same term is given to the prayers or ejaculations in the commemorations used at the end of various services, and also to the metrical hymns at the end of Compline and other offices. In the present English office the rubric relating to the anthem dates from the final revision of the Book of Common Prayer in 1661. The place of its performance seems suggested by that which the antiphons occupy in commemorations and concluding parts of the service of the Breviary. In respect to the anthem in connection with the Litany in the time of St. Gregory the Great, the service (Litany) during the procession consisted in chanting a number of anthems.

ANTHOLOGIUM. — 1. A selection of private devotions. 2. A collection of the chief sayings of holy men and women which have been preserved either in writing or tradition, and are gathered together into one consistent record for the benefit of the faithful.

ANTHOLOGY.—*See* ANTHOLOGIUM.

ANTIDORON (*Eulogiæ*). — Bread originally contributed by the faithful of the Eastern Church for use in the Christian

Sacrifice, blessed at that service, and afterwards distributed to non-communicants at its close. It is, of course, not consecrated sacramentally, but simply blessed.

ΑΝΤΙΘΕΟΣ (Ἀντίθεος).—A Greek term for Satan.

ANTILEGOMENA.—Those parts of the sacred writings of the ancient Jewish Church, the genuineness and authenticity of which have been disputed, and are called apocryphal—which are distinguished from the "Homologomena" or canonical books.

ΑΝΤΙΜΙΝΣΙΟΣ (Ἀντιμίνσιος).—A Greek term for the Church officer who arranges the faithful in proper order prior to their receiving Holy Communion.

ANTI-PASCH (Ἀντίπασχα).—Low Sunday. The Sunday after Easter-day. *Dominica in albis.* The Sunday within the Octave of Easter.

ΑΝΤΙΠΑΝΟΝ (Ἀντίπανον).—A Greek term for a border or edge-band, corresponding with the Latin "apparel."

ANTIPHON.—A verse, versicle, or part of a verse peculiar to the special season at which it is used, either before or after the Psalms of the day, or the Canticles in the Divine Office.

ANTIPHONAL.—*See* Antiphonarium.

ANTIPHONARIE.—*See* Antiphonarium.

ANTIPHONARIUM.—A Western service-book, containing all those portions both of the Offices and the Mass which are used by the cantors at the antiphon-lectern.

ANTIPHON-LECTERN.—A lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to enable the choir to follow them both in time, tune, and due regularity.—*See* Lectern.

ΑΝΤΙΦΩΝΟΝ (Ἀντίφωνον).—1. The alternate chant of the two sides of a choir. 2. A verse or versicle used as a keynote to a psalm or canticle. 3. An anthem sung during the Liturgy in the Eastern Church.

ΑΝΤΙΤΥΠΑ (Ἀντίτυπα).—Antitypes. The correlatives of types. A term used in the Liturgy of St. Basil to designate the oblations.

ΑΠΟΠΑΠΑΣ (Ἀποπάπας).—A Greek term for an ex-priest.

APOSTASY.—1. The abandonment by a person of what he has previously professed. 2. A forsaking of the true religion. 3. The forsaking of a religious order, without due and authoritative legal dispensation.

APOSTATE.—One who has forsaken the true religion.—*See* APOSTASY.

APOSTLE.—1. Generally, a person sent or deputed to do some especial work or business. 2. Specially, a disciple or follower of our Blessed Lord, holding immediate relations with Him. 3. This term is also applied to a book containing portions of the Epistles of Holy Scripture, as recited during Mass. It was also called "Lectionarium" and "Epistolarium."—*See* APOSTOLUS.

APOSTLES' COATS.—A term frequently found in parish and churchwardens' accounts, indicating the garments worn by performers in the mediæval miracle or mystery plays.

APOSTLE SPOONS.—A series of twelve spoons in precious metal, the handles of which are adorned with representations of the Apostles. Anciently they were frequently given as baptismal gifts by godparents of the upper classes to their godchildren. Several ancient examples of single spoons exist, in which the Blessed Virgin or the patron saint of the child is also represented.

APOSTOLICAL SEE.—1. An episcopal seat founded by an apostle. 2. A title given to the three sees of Antioch, Ephesus, and Rome.

APOSTOLUS.—1. An apostle. 2. A bishop of the Apostolic period.—*See* APOSTLE.

APOTACTITE.—One of a community of ancient Christians, who, in imitation of the first followers of our Lord, renounced possession of all their goods.

ΑΠΟΤΑΞΑΜΕΝΟΣ (Ἀποταξάμενος).—1. A Greek term for one who has renounced the world; 2. a monk.

APPAREL.—An ornamental piece of embroidery, with which the amice and the alb are enriched. The apparels are placed on the wrists of the alb, as well as at the bottom of it, both before and behind, and the amice round the neck is adorned with a similar corresponding ornament. These five apparels are said by some to symbolize the five wounds of Christ. In England, anciently, the amice and alb were worn without apparels on

Good Friday, and sometimes also in masses for the dead.—*See* ALB.

APPARITOR. — The officer of an archiepiscopal, episcopal, archidiaconal, or other ecclesiastical court, who formerly summoned persons to appear before the judge. He was anciently styled "Summonitor."

APPEAL.—The formal removal of a suit from an inferior to a superior tribunal. Hence a term used in ecclesiastical cases.

APSE. — The semicircular or polygonal termination of a church, commonly vaulted with a half-dome. The idea was borrowed from pagan temples. When adopted, the altar was placed in the chord of the apse, and the bishop's seat in the centre of the apse behind the altar. Ancient apses were semicircular; later forms, when Pointed architecture obtained in Europe, were polygonal in form. Many examples both of Romanesque as well as of polygonal apses exist in England. Of these, Tewkesbury, the crypts of Winchester and Gloucester Cathedrals, St. Michael's, Coventry, and Peterborough Cathedral, are very remarkable. There are many examples amongst our parochial churches. "Concha" and "Exedra" were terms sometimes used to designate the apse.

AQUÆ BAJULUS.—The Holy-water carrier. This person was frequently a clerk in minor orders, or at least a tonsured person. He walked at the head of the solemn procession before High Mass every Sunday, bearing the vessel of Holy water, from which, with the Aspergillum (*See* ASPERGILLUM), the celebrant of the Mass blessed the people as he took his way to the altar. Occasionally this blessing of the people took place immediately *before* the procession to the sanctuary, and not *during* the procession.

AQUÆMANILE.—A term used to designate the hand-basin, or dish, in which the priest washes his fingers at the offertory in the Mass.

ARCH.—A curved construction of stones or bricks over a window, door, or other aperture, so arranged and banded together that, by mutual pressure, they may support each other and sustain the superincumbent weight of the upper part of the wall over it.

ARCHANGELS.—The seven principal angels or rulers of the heavenly choir. Holy Scripture gives us the names of four, viz. of SS. Michael, Gabriel, Raphael, and Uriel; tradition supplies

the other three, viz. Chamuel, Jophiel, and Zadkiel. St. Michael is represented as the guardian and protector of the Jewish Church, and when the Synagogue gave place to the Church of Christ he became the patron of the Church Militant. He is mentioned in Scripture five times. St. Gabriel was the archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of St. John the Baptist. St. Raphael was the guardian and protector of Tobias. Tradition says that it was St. Raphael who appeared to the shepherds by night, announcing our Blessed Lord's nativity. St. Uriel, who appeared to Esdras to interpret God's will to him (2 Esdras iv.). It was St. Chamuel who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. St. Jophiel was guardian of the tree of knowledge of good and evil, and drove out Adam and Eve from Paradise. It was St. Zadkiel who stayed the hand of Abraham when about to offer up Isaac.

ARCHBISHOP.—The chief bishop of a group of dioceses or province, who exercises such a jurisdiction over the bishops of the same dioceses as to give him the power of hearing appeals, either from their judgments, or the judgments of their officials or chancellors.

ARCHBISHOP'S CROSS.—A cross, affixed to a staff, borne before an archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction.—*See* CROZIER.

ARCHBISHOP'S MITRE.—A mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke's coronet, to signify the high and lofty temporal rank of the wearer.

ARCHBISHOP'S MORSE.—A cope-brooch or cope-clasp, on which the arms of the see of an archbishop are engraved. Anciently the archbishops of Canterbury commonly left their personal vestments and *ornamenta* for the use of their successors in their see.

ARCHBISHOP'S PASTORAL LETTER.—A formal letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat; or else of some public event or religious duty, to be considered by the Christian people under him.

ARCHBISHOP'S VISITATION.—1. A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction of which he is

the ecclesiastical ordinary. 2. A visitation in the diocese of one of his suffragans, to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question. 3. The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary, for a similar purpose.

ARCHDEACON.—1. Anciently the chief or senior of the deacons when the diaconate was a distinct order. 2. A priest, with this title, who is *oculus episcopi*, and possesses by law and custom a certain power and jurisdiction, delegated by the bishop, to supervise a portion of his diocese, and to hold courts for inquiries into various defects, omissions, needs, and irregularities.

ARCHES, COURT OF THE.—A court, now no longer existing, of the Archbishop of Canterbury, so termed from having anciently been held in the parish church of St. Mary-le-Bow (*Sancta Maria de Arcubus*). In this court, which was abolished by Act of Parliament in 1874, appeals were received from diocesan consistory courts of the province. The Dean of the Arches had special jurisdiction for, and on behalf of, the Archbishop in several parishes in other dioceses known as peculiars.—*See* PECULIARS.

ΑΡΧΙΕΡΕΥΣ (Ἀρχιερεύς).—A Greek term for a bishop.

ARCHIMANDRITE (Ἀρχιμανδρίτης).—1. A Greek term for an Oriental abbot or superior of a religious house. 2. A priest who, having once occupied the above office, has for sufficient reasons retired from it, but who is allowed by custom to retain the title.

ARCH-PRESBYTER.—An officer first mentioned in the fourth century, and sometimes termed "archi-presbyter" or "proto-presbyter." (*Vide* S. Leo. Epist. lxxv.; Socrates, Ecclesiastical History, vi. 9; Statuta Ecclesiæ Antiqua, c. xvii.) His duties were not unlike those of the modern archdeacon or the English rural dean. He assisted his bishop in governing those whom his superior was personally unable to superintend; *e.g.* the widows, their pupils and strangers journeying.

ARCH-PRIEST.—1. A term given to a priest of the Anglo-Roman communion in the seventeenth century, to whom the Pope delegated certain specific powers, as regards jurisdiction, when that religious communion had no bishops. 2. An ancient term for a rural dean. 3. The senior priest of a convent.

ARCULÆ.—Small boxes of gold or other precious metal,

found in the catacombs of Rome, in which the faithful are believed to have carried home the Blessed Sacrament. They open in front, and have the sacred monogram or other religious symbol engraved on either side. A ring of the same precious metal was fastened to the top, by which a cord might be passed, so as to suspend them round the neck. They are judged to be of as early a date as the second century.

ARENA.—The floor of an amphitheatre: a term sometimes used in Italian ritualistic treatises to designate the body of a church.

ARENARIA.—One of the names applied by pagan writers to the catacombs of ancient Rome. They are also called *Cryptæ, Concilia Martyrum,* and *Cœmeteria.*

ARK.—A chest. The term is so used in the Chronicle of Peter Langtoft.

ARMILLUM (*Armill*).—An embroidered band of cloth of gold, jewelled, sometimes, but not invariably, used at the coronation of our sovereigns. In the form for the Coronation of King George II., the following direction occurs:—"Then the king arising, the Dean of Westminster taking the Armill from the Master of the Great Wardrobe, putteth it about his Majesty's neck," &c. Its symbolism was the Divine mercy of the Great Ruler of all things encompassing the sovereign being crowned.

ARMORIUM.—An ancient term, sometimes applied to a shrine or temporary receptacle for the Blessed Sacrament, in the form of an architectural recess or niche without doors; not to be confounded either with the tabernacle or aumbrye.

ARRAS.—A mediæval term for the hangings used to decorate rooms. It was of stuff and silk mixed, though superior kinds were of silk exclusively, and was decorated with archaic patterns in flowers, figures of animals, &c. It was so called because first made at Arras, in France.

ARTICLES.—1. The Thirty-nine Articles of Religion are certain theological propositions and ecclesiastical opinions, confirmed and approved by the Anglican Convocation in 1572, and afterwards ratified and confirmed as valuable by the same authority nine years later. They are not articles of faith, nor a creed, but merely "Articles of Religion." 2. A technical term for the formal written charges brought against any person prosecuted in an ecclesiastical court.

ΑΡΤΟΦΟΡΙΟΝ (Ἀρτοφόριον; Latin, *Panarium*).—A Greek term for a pix or pyx.

ASCETICS.—1. A term by which those who had separated themselves from the world, and with stern self-discipline followed the counsels of perfection, were known in the earliest ages of the Christian Church. 2. The title of certain books on the religious life and devout exercises.

ASCETICISM.—1. The practice of self-discipline. 2. The state or practice of ascetics.

ASPERGES (The).—A short service introductory to the Mass in the Roman Catholic Church, consisting of portions of the Fifty-first Psalm, certain versicles and responses, and a collect, during which the congregation is sprinkled with Holy water by the Priest-officiant.

ASPERGILLUM.—An instrument with which to sprinkle Blessed or Holy water, sometimes called a "Sprinkler." It consists of a short handle of wood or metal, at the top of which is a circular brush of horse-hair, which, being dipped into the Holy-water vessel, is shaken towards, or over, the congregation or subject to receive it.

ASPERSION (*Aspergo*).—The act of sprinkling.

ASPERSORIUM.—1. The stone stoup or Holy-water basin commonly found at the right-hand entrance of our ancient churches, from which the faithful, taking Holy water on entering, blessed themselves, making the sign of the Cross. Many of these stoups, however, were destroyed, both by the Reformers and the Puritans. In the accounts of All Souls' College, Oxford, in 1548, there is a charge *pro lapidibus ad aspersorium in introitu ecclesiæ*, the remains of which may still be seen. 2. The term is also sometimes applied in church inventories to the Aspergillum, or Holy-water brush.—*See* Aspergillum.

ASSUMPTION (B.V.M.).—The act of taking to oneself; also, the act, on the part of the Almighty, of taking up the Blessed Virgin into heaven. This festival, observed annually on the 15th of August, is that on which the Western Church commemorates the Divine work in question, viz. the departure from this world of the Blessed Virgin Mary, the Mother of our Lord and Saviour Jesus Christ, and her Assumption to glory. The historical tradition, that after her death, at Ephesus, not only her soul, but also her body, preserved from corruption, and raised from death by Divine power, was translated to

heaven, is very ancient; but this pious belief has hitherto been left by the Church an open question, and is not an article of faith in any portion of the one Christian family.

ASTERISCUS (Ἀστερίσκος, Ἀστερισμός, Ἀστήρ).—1. An ornament, in shape like a star,—hence its name,—used in the Greek Church, with which to cover the chalice during the Liturgy, on which the linen veil is afterwards placed to encircle the chalice. 2. *Asteriscus*, an asterisk [*], or printer's sign, used in late editions of the Psalter to mark the division of the verses in psalms or canticles for chanting.

ATRIUM.—1. The hall or entrance-court of a Roman palace or dwelling-house. 2. The entrance of a Christian church, immediately adjacent to its chief door. The custom of following Roman types in building churches with the atrium was followed here and there in the West until the eleventh century, since which period it has ceased to be. 3. The term is sometimes used by later writers for the churchyard.

AUDIBLE VOICE.—A term found in the rubric of the Book of Common Prayer to indicate in what manner certain public prayers are to be sung or said. Anciently the "Our Father" and the "Hail, Mary," at the commencement of the Hours, were said secretly; now, however, the former prayer is directed to be said "with an audible voice."

AUDIENTES, OR HEARERS.—An order of penitents in the early Church, who, after due penance and preparation, were allowed to hear the Liturgy at some distance from the altar.

AUGUSTUS CLAVUS.—The term for a stripe of purple bordering the tunic of the ancient Romans. The senators always wore it broad (*clavus latus*), the knights narrow, though in the period of the Emperors these latter sometimes wore the broad stripe. Being a mark of position and dignity, some have seen in the orphreys, or bands of colour on early and mediæval vestments, the natural development of the *clavus*. Other writers have derived the stole—the specific symbol of ministerial authority and rank—from this ornament.

AUMBRYE.—A locker, cupboard, or sacrament-hatch for the sacred vessels, sacramental plate, altar-breads, altar-wine, cruets, altar-linen, and service-books, commonly found on the north side of the wall in old English sanctuaries.

AUREOLE.—A circular glory placed in religious pictures round the head of our Blessed Lord, our Blessed Lady, or the

angels and saints, found depicted in most ecclesiastical paintings. That of our Lord contains a cross within the circle of glory, that of our Lady seven stars, while that of the saints and angels is plain. Examples exist on early Christian art of the fourth century.—*See* NIMBUS.

ΑΥΤΟΚΕΦΑΛΟΣ (Αὐτοκέφαλος).—The Greek term for a bishop who is subject to no patriarch, examples of which occur both in East and West.

AVE MARIA.—*See* ANGELIC SALUTATION.

AVOIDANCE.—An English legal term to signify the want of a pastor or priest of any parish, either by the death, deprivation, or resignation of its rector or vicar.

AZYMITE.—A Greek term for a priest who says Mass with unleavened bread.

AION, BAIΣ (*Βάϊον, Βαΐς*), Greek terms for a palm-branch.

BALDACHINO.—An Italian term for the canopy, dome, or tabernacle erected immediately over an altar. In very ancient times it was surmounted by a cross, but afterwards the cross was placed immediately behind or upon the altar.—*See* ALTAR.

BALDRIC, OR BALDRY.—1. A band of leather. 2. A bell-rope. 3. The girdle of a person of distinction.

BAMBINO.—An Italian term for the image of our Divine Lord as a child, publicly used in Roman Catholic churches during the season of Christmas to stimulate the devotions of the faithful.

BANDS.—Two falling pieces of lawn, edged with a hem of the same material, worn in front of the neck by ecclesiastics, judges, and other lawyers. Some persons imagine them to be a development of the seventeenth-century falling collar. In France bands are usually of black cloth or crape, edged with white.

BANGOR USE.—1. Ancient rites, according to the use of the Church of Bangor. 2. A form for celebrating Holy Communion, substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed; only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor Pontifical is preserved in the Cathedral library there.

BANKERS.—1. Coverings for ecclesiastical fald-stools. 2. Hangings for church walls or screens. 3. Specially, the curtains placed at the ends of an altar.

BANNER.—A flag, ensign, or standard. Their use in churches and ecclesiastical ceremonies originated with the Labarum of Constantine. In England they have been used since the time of St. Augustine, numberless examples of such use being on record. Ancient inventories constantly record their existence. Religious banners were commonly disused at the Reformation, though heraldic banners were frequently borne, especially at funerals.

BANNS.—The notice of an intention of marriage publicly given in a church or chapel. They were first ordered to be "put up"—as the phrase remains—by that Lateran Council, which was held A.D. 1139. In the succeeding century, a Council held at Westminster ordered the notice to be given three times, and this direction became soon afterwards generally followed in England.

ΒΑΠΤΙΣΙΜΙΑ (*Βαπτισιμία*).—A Greek term for a godmother.

ΒΑΠΤΙΣΙΜΙΟΣ (*Βαπτισίμιος*).—A Greek term for a godfather.

BAPTISM (*Baptismus fluminis*).—The formal and solemn application of water to a person, performed as a sacramental act, by which he becomes a member of the One Visible Church. Baptism is held to be generally necessary to salvation. Anciently baptism was usually administered at Easter and Whitsuntide, and in some parts of the West on the feast of the Epiphany. Infants were not uncommonly baptized at Christmas. The services for baptism in the Church of England are founded both on ancient principles and ancient models. Baptism cannot be reiterated. Such an act theologians hold to be sacrilege; for, as the Creed declares, "There is one baptism for the remission of sins."

BAPTISMALE.—*See* Baptismerium.

BAPTISMERIUM.—The mediæval title of a Latin service-book containing the ritual used in administering baptism. A printed copy of such a volume, *juxta ritum Cenetensis Ecclesiæ*, was some time in the possession of the Rev. W. Maskell.

BAPTISM OF BELLS.—*See* Benediction of Bells.

BAPTISM OF BLOOD (*Baptismus sanguinis*).—Theologians hold that martyrdom, for the sake of Christ and His religion, even in the case of infants, may supply the defect of ordinary baptism in those who have not received it.

BAPTISM OF DESIRE (*Baptismus flaminis*).—The desire experienced by an unbaptized person, living in a heathen country, or beyond the influence of the Visible Church, to receive the

Sacrament of Regeneration, which desire, with a sincere intention and hearty repentance, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism—*baptismus fluminis*.

BAPTISM OF TEARS.—That repentance in which the shedding of tears forms a part, and by which a sinner is restored to the favour of God and to communion with His Church.

BAPTISTERY.—A place where the Sacrament of Baptism is solemnly and publicly administered. Originally Christian baptism was given by the river-side, or at founts where springs of waters flowed. Constantine erected baptisteries, which are referred to by several contemporary Church writers. These buildings were very often distinct from the church or basilica, being connected with it only by a passage or cloister. Afterwards they formed a constructional part of the church, towards the west end. Provision in all ancient examples was made for baptism by immersion. There are several old specimens of baptisteries in England; amongst others, at St. Peter's Mancroft, Norwich, St. Mary's, Lambeth, and at Luton, in Bedfordshire. Baptisteries were usually dedicated to St. John the Baptist, and very frequently altars were erected in them, because children, immediately after baptism, were communicated of the Blessed Sacrament. In almost all cases aumbryes are found to contain the *ornamenta* proper for the due celebration of the Sacrament of Baptism.

BARTONER.—The overseer of the barton, grange, or farm-stores of a religious house.

BASILIAN LITURGY.—That form for celebrating the Holy Eucharist drawn up towards the close of the fourth century by St. Basil the Great; one of the three rites still used in the Holy Eastern Church on all Sundays in Lent except Palm Sunday, on Maundy-Thursday, Easter-eve, the vigils of Christmas and the Epiphany, and on January 1st, the feast of St. Basil.

BASILICA.—The ancient Roman public halls were so named. Their ground-plan, though varying in details, was usually rectangular, the buildings having been divided into aisles by columns, with a semicircular apse at one end. When the Roman empire became Christian, many of these were turned into churches by solemn consecration; and so convenient were they found, that new edifices for Christian worship were built, as regards their ground-plan, on a similar model. The apse of the ancient basilica formed the sanctuary—a feature exactly reproduced in early Norman churches in England, in which, no

doubt, the altar was placed in the chord of the apse. The seats for the clergy were ranged round the apse in the ancient basilica, that for the bishop, called the "Tribune," being in the centre.

BASIN.—1. A vessel to receive the alms of the faithful, called "a Decent Basin" in the Prayer-book. 2. A basin, or dish, to hold the cruets for wine and water. 3. Basins were used to hold tapers, where, from the centre of the basin, sprang a pricket on which the taper was placed.

BATON.—A precentor's staff of office, in ancient times commonly adorned in the head with a Tau cross, more recently with a fleur-de-lys.—*See* CANTORAL STAFF.

BAWDYKIN.—A mediæval term for cloth of gold or silver; so called because it came from Bagdad or Bawdacca.

BEADLE.—1. Certain university officials are known as beadles or bedells of divinity, arts, and law, who formally attend the authorities upon public occasions to perform certain prescribed duties. 2. A lay officer who preserves order in churches and chapels.

BEADS.—A string of beads made use of by the faithful, by which to reckon the number of prayers intended to be repeated, according to the custom both of the Eastern and Western Churches.—*See* ROSARY.

BEAM-LIGHT.—The light hanging from the rood-beam, or from one of the chancel timbers, west either of the high altar or the altar of the Blessed Sacrament, to indicate the Presence of our Blessed Lord, Who is the Light of the World, in the Sacrament there reserved.

BEAM-ROOD.—The beam crossing the chancel arch, on which the rood or crucifix is fixed. Sometimes the top of the chancel screen.

BEATIFICATION.—An act by which the Roman Catholic Church, through the personal instrumentality of the Pope, formally decrees a person to be blessed or beatified after death. This is the first and an essential step towards canonization, or the solemn and formal raising of a person to the dignity of a saint. No person can be beatified until at least fifty years after his or her death. All certificates, attestations, or direct personal proofs of the virtues, grace, and miracles of the person proposed to be beatified are carefully examined by the Congregation of Rites,—an examination which frequently extends over a long series of years. It may be dropped for a long or short period,

and resumed again. If found to be satisfactory, a report is issued certifying that fact. In due course, the Pope decrees the beatification of the subject under consideration, when the relics of the person beatified are exposed for the respect and veneration of the faithful.

BEDE-HOUSE.—An almshouse, so called because in ancient times the statutes by which such institutions were governed usually provided that the inmates should piously recite their beads daily for the well-being, whether alive or departed this life, of the founder or founders.

BEDELL.—*See* BEADLE.

BEDERA.—1. A hospital. 2. An ancient name for the dwelling-house or room of the chaplain to a religious community. 3. A residence for bedesmen.

BEDES, OR BEADS.—1. A term for certain intercessory devotions anciently used in the Church of England, in connection with the rosary, or string of beads or bedes, both for the quick and dead,—a practice still common to the Eastern and Latin communions. 2. A rosary.

BEDESMAN.—An almsman, *i. e.* one who says his bedes, or recites his rosary, by obligation, for the founders and benefactors of the institution or religious community of which he is a member.

BEGUINAGE.—The religious house of the Beguines.

BEGUINE.—One of a religious order of women in Flanders.

BELFRY.—1. In mediæval military writers, a tower of wood erected by the besiegers of a fortress to overlook the place besieged, in which watchmen were placed to prevent a surprise on the enemy's part, or to give notice of any danger by the ringing of a bell. 2. That portion of the tower or steeple of a church in which the bells are hung; more especially that part which sustains the timbers supporting the bells.

BELL (*pelvis*, a bowl; *nola, campana, tintinnabulum*).—A vessel or hollow body of cast metal used for making sounds. Its constituent parts are a circular body contracted at one end and expanded towards the other, with a projection by which it may be suspended to a beam. A clapper or hanging hammer for sounding it is hung from its interior in the upper part. The bell was first used by Christians for church purposes A.D. 400,

and various regulations concerning the ringing of them were made from time to time. They were rung in mediæval times at the reciting of the Hours, at Mass, whether High or Low, but especially at the eight o'clock Mass in England, and at the times of saying the Angelus. Pope Gregory IX., A.D. 1235, ordered them to be rung at the Elevation at Mass. They were also rung during processions, and when any of the faithful departed this life. During the last three days of Holy Week they were unused. Bells were solemnly blessed and consecrated in honour of God, and were named after certain saints. Hand-bells have also been used in the rites of the Christian Church. The ancient Irish and Celtic bishops possessed hand-bells, some of which are still preserved. Anciently small bells, hung upon a beam, supported at each end by an upright wooden support, were used in English churches at the midnight Mass at Christmas. The custom of ringing them, in conjunction with itinerant carol-singers, is not even now obsolete.

BELL, BOOK, & CANDLE (TO ANATHEMATIZE BY).—This was to pronounce the greater excommunication against a person who had been regularly and formally convicted of any of the heaviest crimes; only done after the most careful inquiry, and by the highest ecclesiastical authority. A bell was rung in a peculiar mode, a book containing the anathema was used in its delivery, and a candle was solemnly extinguished after the act, to indicate that the person excommunicated and anathematized was put out of the pale of the Church.

BELL-COTE.

BELL-COTE.—A small open turret for a single bell. That represented in the accompanying woodcut is sketched from the west end of the chancel gable at St. Mary's, Prestbury, Gloucestershire.

BHΛOΘYPON (Βηλόθυρον).—A Greek term for the curtain at the entrance of a church.

BEMA (Βῆμα).—1. A technical term used to distinguish and describe the chancel amongst Christians of the Oriental rites. 2. Anciently the term was used to signify a stage, platform, or pulpit, from which public speakers addressed an assembly.

BHMOΘYPON (Βημόθυρον).—A Greek term for the curtain or veil of the holy doors.

BENATURA.—The Italian term for a Holy-water stoup, or a vessel in which Holy water is placed.

BENEDICITE.—The Latin title of the hymn which was sung by Ananias, Azarias, and Misael—or, as they are called in the Book of Daniel, Shadrach, Meshach, and Abednego—in the furnace of fire into which they were cast. It occurs in our English service for Matins, and should be sung instead of the *Te Deum* from Septuagesima to Easter, and also during Advent.

BENEDICTINES.—An order of monks of great celebrity and renown, who follow, or profess to follow, the rules of St. Benedict. They wear a loose black gown of serge or coarse woollen cloth with wide sleeves, and a cowl or hood, the hooded portion of which terminates in a point. In the Canon Law they are termed "Black Friars."

BENEDICTION.—1. A blessing. 2. Any benediction given by a superior to an inferior, more especially by a priest to one of the faithful. In the West the sign of the cross is made, during the act of blessing, with the thumb and the two first fingers of the right hand extended, and the two remaining fingers turned down. In the Oriental Church the thumb and the third finger of the same hand are conjoined, the other fingers being stretched out. Some Eastern writers see in this position a representation of the Eastern sacred monogram of our Lord's name.

BENEDICTIONAL.—1. The name for an ancient Service-book, commonly containing those rites of benediction exclusively used by a bishop and given during Mass. The Benedictional, properly so called, may be found in the well-known Exeter Pontifical of Bishop Lacey. The rite of episcopal benediction during Mass is not found in the Latin Church. 2. A term for the Pontifical.

BENEDICTION OF BANNERS.—A Christian rite, in which a bishop blesses flags and banners to be used in war. The form is as follows:—The flag is held before him: standing, without his mitre, he says certain versicles, responses, and a prayer; and then, having sprinkled the flag with Holy water, he delivers it, with the kiss of peace, to the banner-bearer of the soldiery. The recipient kisses the episcopal ring.

BENEDICTION OF BELLS.—A solemn Christian rite by which bells were blessed with Holy water, anointed with oil, and formally dedicated to God for ecclesiastical purposes by a bishop. In England the practice was discontinued at the Reformation,

but has been restored of late years. The rites in this expressive and devout ceremony varied in different countries, though they retained a common likeness. This blessing was sometimes termed the "Baptism of the Bell."—*See* BELL.

BENEDICTION OF CANDLE.—A Christian rite by which wax candles are solemnly blessed, by the use of prayers and Holy water, before being used in the service of the Sanctuary. This rite is performed prior to the feast of Candlemas, and also on Easter-eve, when the Paschal candle is formally blessed.

BENEDICTION OF CHURCHES.—A Christian rite, accompanied with prayer and certain external forms and ceremonies, by which churches are solemnly set apart for the worship of Almighty God. A church which is blessed is not necessarily consecrated, benediction being an act done with regard to buildings the freehold of which does not belong to the Church; consecration a solemnity performed by which the building is for ever made over to the Church.

BENEDICTION OF OIL.—A Christian rite by which oil is blessed for various religious uses. It is blessed for use in confirmation, for use in the consecration of a church, and for extreme unction. The forms in each case vary: they also vary generally in East and West. A bishop blesses the oil in the West, whereas seven priests in the Oriental Church perform the act. The Western rites are given in the *Rituale Romanum*.

BENEDICTION OF, OR WITH, THE BLESSED SACRAMENT.—A solemn devotional rite of the Latin Church, of no great antiquity, practised with the object of giving adoration, praise, and thanksgiving to God for His great love and goodness shown towards us in the institution of the Holy Eucharist, and also to obtain the benediction of our Blessed Lord present in that sacrament. The rite, very simple in itself, is as follows:—When the priest opens the tabernacle and incenses the Blessed Sacrament, the hymn, *O Salutaris Hostia*, is sung; after which follows the Litany of the Blessed Virgin, or some psalm, antiphon, or appropriate hymn. Then is sung the hymn, *Tantum ergo Sacramentum*, followed by a versicle, response, and collect; after which the priest gives the Benediction with the Blessed Sacrament, turning to the faithful and making the sign of the Cross with It, while the people profoundly adore. This rite is observed after Mass, or at any later period of the day. In many parts it is the most popular public devotion.

BENEDICTION OF VESTMENTS.—A Christian rite by which those vestments to be used in Divine service are solemnly

blessed. Anciently this was done by a priest, who offered prayers over them and sprinkled them with Holy water; but in the Roman Catholic Church this act of benediction has been reserved to the bishop. The form for blessing vestments is given in the *Rituale Romanum*. Anciently forms differed in various dioceses. In the Latin Church (α) the blessing of altar-linen, (β) of the corporal, (γ) of a tabernacle, (δ) of a new cross, as well as (ε) of images of our Lord, our Lady, and the saints, is, with other benedictions, reserved to the bishop of the diocese.

BENEDICTION OF WATER.—A Christian rite by which water, into which salt is put in order to preserve it from corruption, is solemnly blessed, by which it becomes a sacramental. The *Ordo ad faciendam aquam benedictam* consists of prayers, an exorcism, and a blessing. Water so blessed is called "Holy water," and is used by the clergy as well as by the faithful.

BENEDICTUS.—The Canticle of Zacharias, composed at the miraculous birth of St. John the Baptist. It occurs, and has occurred ever since the twelfth century, in the service for Lauds, and is found after the Second Lesson in Matins of the Church of England.

BENEFICE.—An ecclesiastical living; a church endowed with a fixed income for the maintenance of that cleric who is legally responsible for conducting Divine service.

BENEFICE COLLATIVE.—1. A benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most Benefices Collative are in the gift of the bishop of the diocese. 2. A benefice of that character to which a bishop is bound to give immediate institution, though in the gift of some independent patron.

BENEFICE COMPATIBLE.—A benefice which the law will permit a clerk to hold in conjunction with another benefice.

BENEFICE CONSISTORIAL.—A term used in the Latin Church to designate certain clerical positions of eminent rank and importance, which are customarily and formally filled up by the Pope in solemn consistory.

BENEFICE DONATIVE.—A benefice which is exempt from the jurisdiction of the ordinary, and the giving of which is completed by a deed under the hand and seal of the patron. Very few of such now exist.

BENEFICE ELECTIVE.—A term used to designate a benefice to which the clerk in orders of it is elected. Such

are generally in the gift of the two great English universities, or sometimes in that of the parishioners.

BENEFICE INCOMPATIBLE.—A benefice which the law will not permit a clerk to hold, either in conjunction with another benefice, or with any other position or dignity ecclesiastical.

BENEFICIARY.—The clerk in orders who receives the temporal benefit of an endowment.

BENEFIT OF CLERGY.—A valuable right and privilege anciently belonging to all clerics, by which, considering their sacred office, character, and position, it was deemed proper and seemly that they should have exemption from the jurisdiction of secular functionaries by appealing to their ecclesiastical superiors. This right, curtailed under Henry VIII., has since been so modified as to have become practically abolished.

BERYL.—1. A precious yellow stone of fire-like crystal. 2. A red cornelian stone.

BETROTHAL.—The promise of marriage solemnly and religiously made between a man and woman in the presence of witnesses and in the face of the Church. Anciently this was done some time previously to the marriage-rites; now it is in England a part of them.

BIBLIOMANCY.—A kind of divination first practised by the Puritans, performed by means of the Bible; consisting in selecting passages of Scripture at hazard, and drawing from them indications of events to happen in the future.

BIBLIOTHECA.—1. A library. 2. A technical term given to the Holy Scriptures. 3. A book of Scripture readings.

BID (TO), (Saxon, *bidden*).—To ask, request, or invite. Hence "to bid beads" is to pray with, or by the help of, beads.

BIDDING OF BEDES OR BEADS.—The public asking of prayers from the faithful at the time of publicly saying the Rosary, or at any other period when the beads are commonly made use of.

BIDDING PRAYER.—A form of prayer ordered to be used by authority of the fiftieth canon of the Reformed Church of England, before all sermons which are preached apart from, and independent of, the daily service or Holy Communion. It contains petitions for king, lords, commons, nobility, clergy, magistrates, &c., as well as for the faithful departed.

BIER.—A carriage or frame of wood for bearing the bodies of the faithful departed to their last resting-place. Ancient examples of the bier can be found in many places. The old forms have been almost universally followed in the Church of England during the last three centuries, even when the parish officers have provided them.

BIRETTA, OR BIRRETTA.—An Italian term for an official ecclesiastical cap worn by Western ecclesiastics of all grades. A covering, similar in many respects to that represented in the illustration provided, was universally used by clerics about the sixteenth century, but afterwards was changed and modified in different countries, though retaining all its main and marked features. The ordinary Roman biretta is a square stiff-sided cap, with curved ridges and a tassel at the top, commonly made of black cloth or stuff, and of the same material as the cleric's cassock. Hence it is usually of black for priests, violet for bishops, and scarlet for cardinals. Birettas with four ridges are sometimes assumed by professors of theology; and those worn by doctors of Canon law in some parts of Spain and Germany are made of black velvet. (*See* Illustration.)

BIRETTA.

BIRTHDAY OF THE CHALICE OR HOLY GRAYLE.—A term used to designate the Thursday in Holy Week when the Sacrament of the Holy Eucharist was instituted by our Blessed Lord.

BIRTHDAY OF A MARTYR.—1. The day on which the martyr obtained his crown, and first received his celestial reward in the Church triumphant. 2. The anniversary of the same day observed on earth by the Church militant.

BISHOP (Ἐπίσκοπος).—1. An overseer or superintendent. 2. The first of the orders of the Christian ministry. (*α*) Chief bishops, in rank and jurisdiction, are patriarchs and (*β*) primates; bishops next in rank are (*γ*) metropolitans and (*δ*) archbishops; then follow (*ε*) bishops of dioceses, (*ζ*) bishops-suffragan, (*η*) and lastly, bishops-titular or bishops *in partibus infidelium*. It pertains to the office of a bishop to govern, judge, ordain, confirm, consecrate churches, &c., as well as to assist in the work of legislating for the Church in conjunction with his fellow-prelates. The bishop's vestments are cassock, alb, girdle, rochet, amice, tunic, dalmatic, chasuble, cope, mozette, chimere, gremial, and buskins. His distinctive *ornamenta* are the mitre, ring, and

pastoral staff. He is consecrated to his office by three bishops. Though consecration by one bishop is valid, yet, because of the proper enactments of ancient canons, consecrations by less than three bishops are deemed irregular.

BISHOP, BOY.—*See* Boy Bishop.

BISHOP-COADJUTOR.—A bishop duly elected and consecrated, but without a see, acting for and with another bishop who is in possession of his diocese, but who, by reason of age, infirmity, or other cause, is unable to act for himself.

BISHOP-DESIGNATE.—A priest who, having been designated by a superior authority to receive the grace of the episcopate, has not yet been consecrated.

BISHOP-ELECT.—A priest who, by competent authority, has been designated as bishop of a particular diocese, and who has been formally and duly elected bishop by the members of the chapter of the cathedral in which a vacancy exists.

BISHOP IN PARTIBUS.—An ecclesiastic who has duly received the character of the episcopate; who, however, has no actual diocese, but takes the name of a city *in partibus infidelium*, as his supposed see.

BISHOPING.—An ancient term, still used by the common people in some parts of England, to designate the sacramental rite of Confirmation.

BISHOP-NOMINATE.—A priest nominated by competent authority to be consecrated bishop, but who has not yet received the grace of the episcopate by the laying on of hands.

BISHOPRIC.—The see of a bishop.

BISHOP'S CHARGE.—The directions, instructions, and advice, customarily given amongst ourselves in a written form by the bishop of a diocese to the clergy and faithful of the same, either at an ordinary or extraordinary visitation.

BISHOP'S GLOVES.—Official coverings for the hands of a bishop, and part of his episcopal insignia. Their use has varied greatly. Durandus holds that it has come down from the Apostles' times: other writers more accurately maintain that the ceremony of publicly investing a bishop with them first occurred in the twelfth century. Purple gloves, fringed with gold thread, were officially worn by our English bishops until quite recent times.

BISHOP'S PASTORAL. — A formal letter written to the faithful of his diocese by a bishop, relating either to those general or particular subjects of which he can properly and legally treat; or else of some public event or religious duty, to be considered by the Christian people under him.

BISHOP'S PASTORAL STAFF.—*See* PASTORAL STAFF.

BISHOP'S RING.—A circle of pure gold, large and massive, with a sapphire, emerald, or ruby set in its midst, and sometimes enriched with a fitting inscription or arms used by a bishop. It is formally blessed, and worn on the last finger but one of the right hand. The following is the form of benediction from the Roman Pontifical:—"*Tum aspergit ipsum annulum aqua benedicta, sedet cum mitra et solus annulum in digitum annularem dexteræ manus consecrati immittit dicens:* 'Accipe annulum; fidei scilicet signaculum: quatenus sponsam Dei, sanctam videlicet ecclesiam, intemerata fide ornatus, illibate custodias. Amen.'"

BISHOP'S SUFFRAGAN. — A consecrated bishop without a see, or with only a nominal see, appointed to assist and help the legal bishop of an ordinary see in a particular portion of his diocese.

BISHOP'S THRONE.—The bishop's formal seat of dignity in the choir of his cathedral church. Sometimes it is found on the south side of the stalls at the extreme east end; frequently, however, at the north side. In many cathedrals the throne is an erection distinct from the stalls, and is placed on the north side of the sanctuary.

BISHOP'S VISITATION.—1. The visitation by a bishop of any particular place, church, religious house, or college within his own diocese and jurisdiction, of which he is the legitimate ecclesiastical ordinary. 2. The visitation of any college or religious house out of his own diocese of which he is the legal and customary visitor, and the acknowledged ordinary for a similar purpose.

BLACK. — One of the ecclesiastical colours of the Western Church, used on Good Friday and at funerals.

BLACK FRIARS.—*See* BENEDICTINES.

BLACK FRIDAY.—An old English term for that Friday on which, in the Western Church, the vestments of the clergy and altar are black, *i. e.* Good Friday.

BLACK LETTER.—A term applied to the old English or modern Gothic letter in which the later early English manuscripts were written, and the first English books were printed.

BLACK-LETTER DAYS.—1. Holy days recorded in the kalendars of our service-books in "black letter" type, so called, rather than in the same type printed in red ink; therefore holy days of an inferior character and dignity. 2. In the modern Church of England holy days ordered to be observed, but for which there are no special collects nor service.

BLACK MONKS.—*See* Benedictines.

BLACK SUNDAY.—The Sunday before Palm Sunday, *i. e.* Passion Sunday; so called because in England black, dark blue, or dark violet, were the ecclesiastical colours used in the services for the day.

BLIND STORY.—A mediæval term used to distinguish the triforium of a cathedral, in which the arches and arcades being frequently like windows, were without glass, and let in no light.

BOAT.—*See* Navicula.

BODY OF A CHURCH.—*See* Nave.

BOSS.—Originally a bunch, a tuft, a protuberance. Hence an architectural term for a projecting ornament, either in stone or wood, placed at the intersections of the ribs or ceilings, and in other similar situations.

BOUNDS THURSDAY. — Ascension Day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either upon this day or on one of the Rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

BOURDON. — An ancient term for a precentor's staff of office.

ΒΟΥΤΙΣΤΗΣ (Βουτιστής).—A Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

BOWING AT THE GLORIA PATRI. — A devout act of external worship common to the whole Western Church, by which, during the saying or singing of the *Gloria Patri*, the sublime mystery of the Trinity is acknowledged and adored.

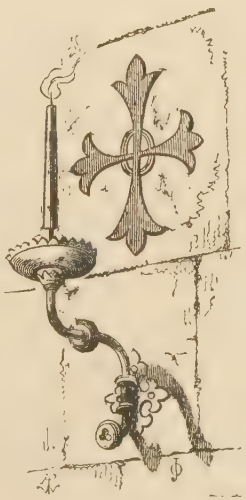
BOWING AT THE HOLY NAME. — An external act of worship enjoined upon Christians out of reverence to our Lord's incarnation, by the Apostle St. Paul in his Epistle to the Philippians; and expressly ordered to be publicly observed by the eighteenth of the canons of the Church of England.

BOWING AT THE "INCARNATUS EST." — A devout act of external worship, in which, during the recitation of the Creed at Mass, both priest and people testify to their thankfulness and gratitude for being participators in the blessings accruing to mankind because of the Incarnation of the Eternal Word.

BOY-BISHOP.—A custom as old as the thirteenth century existed for some time, by which the people belonging to a cathedral or collegiate church, and in some cases a parish church, elected from the choristers, acolytes, or altar-servers, a boy who for a certain period was regarded as a bishop. The election took place on December 6th, St. Nicholas's day, after which he was vested in the episcopal garments, with mitre, ring, and pastoral staff. In some cases he entered the church, and performed episcopal functions there, even going through a form not unlike what has been called "Table Prayers" in the Church of England; that is, Celebration of Mass, without any consecration. Coupled with these religious observances, a series of festal gatherings, or "gaudies," were held in honour of St. Nicholas.

BRACKET.—An ornamental projection from the face of a wall to support an image or figure of a saint. They are frequently found in old English churches at the east end of a chancel or chapel. They are frequently termed "corbels."

BRANCH.—A technical term, often found in churchwardens' accounts and other ancient documents, for ecclesiastical candlesticks used in the services of the Church. They were affixed in large numbers to walls, screens, and sides of altars on great and solemn festivals. That in the accompanying illustration is placed before the consecration-cross on the wall of a church.



BRANCH.

BRANCH SUNDAY.—That Sunday on which branches of palms, willows,

and other trees are carried in procession by the clergy, clerks, and the faithful before High Mass, in order to commemorate the triumphal entry of our Blessed Saviour into Jerusalem before His Passion; *i.e.* Palm Sunday, *Dominica in palmis.*

BRASS MEMORIAL. — These are memorial monumental plates of brass or mixed metal called "latten" inserted in slabs of marble or granite, and representing in their form and outline the figure of the deceased. Their adoption may be dated from the thirteenth century. They abundantly illustrate the costume both civil as well as ecclesiastical of the Middle Ages, and are most valuable as setting before us the forms and figures of past days. Some of the finest specimens existing in England are of foreign workmanship.

BRAWLING.—1. The act of quarrelling, noisy contention, or loud speaking. 2. An ecclesiastical offence, consisting of unauthorized speaking or talking during divine service. The law forbidding it equally applies to the clergy as well as to the laity, and the offence is a misdemeanour.

BREAD FOR THE HOLY EUCHARIST. — *See* ALTAR-BREAD.

BREAD, THE BREAKING OF.—An expression repeatedly used in the New Testament, *e. g.* in Acts ii. 42, for the celebration of the Holy Eucharist.

BREVE.—*See* BRIEF.

BREVIARY (*Breviarium*).—That volume which contains at length the daily services of the Roman Catholic Church, so called because anciently it consisted of the *breve orarium*. At one period the whole Psalter was recited daily; afterwards this was spread over a week. The services of the Breviary obtained their present form after many years of change, and several revisions and additions.

BRIEF.—1. An epitome; a short or concise writing. 2. An *apostolical brief* is a letter from the Pope to a prince or other magistrate, relating to public affairs. It is written on paper, sealed with red wax, and impressed with the seal of the Fisherman, representing St. Peter in a boat.

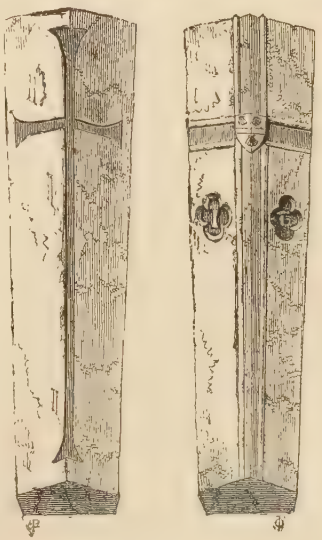
BROACH, OR BROCHE SPIRE.—An old term, still commonly used in some of the midland counties of England, to signify a spire which springs from a tower without any intermediate parapet.

BRUGES. — A mediæval term for satin, so called because manufactured at the city of that name.

BUGIA.—An Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant on bishops and other persons of ecclesiastical dignity, both as a sign of distinction, and also in order to throw additional light upon the book from which they read.

BULL (*Bulla*).—A technical term for a formal and official apostolic rescript or document signed and issued by the Pope, to which is affixed either a seal of wax or of lead (bulla), on one side of the seal being represented the heads of the apostles SS. Peter and Paul, and on the other the name of the Pope who issued it. The name was originally given to the seal appended to the papal edicts or briefs, but afterwards applied to the edict itself. The bull contained a decree or command concerning some affair of justice or of grace. If the former, the seal was hung by a hempen cord; if the latter, by a silken thread. The inscription was in the round Gothic character, and around the seal a cross, with some text of Scripture or religious motto, was engraved.

BURIAL. —1. Sepulture. 2. Interment. 3. The act of burying a deceased person. The present rites of burial amongst Christians, all teaching the doctrines of the immortality of the soul as well as the resurrection of the body, are very ancient, though some expressive customs have been dropped. The vigil of the day of burial was observed, when prayers were said for the departed, and anthems sung in thanksgiving of God's past mercies. When a Christian died, his body was in some places sprinkled with ashes, in the form of a cross, and those near said, "Remember, O man, that thou art but dust and ashes." Afterwards the body was washed and perfumed with sweet spices and burnt incense. Anciently bodies were placed in tombs in the catacombs, having been swathed in fine linen, in remembrance of our Lord's burial. This detail was varied in past years. Stone coffins were anciently used,



ANCIENT STONE COFFINS.

afterwards coffins of wood. The clergy and religious were buried respectively in the dress of their office, or in the habit of their order. Priests had a chalice and paten buried with them; bishops and abbots a pastoral staff. Lights were used in great number, to symbolize the victory or triumph attained, and the light of the world to come. Flowers were borne on coffins, to declare that "man cometh up and is cut down like a flower," and that though the flower fades in the winter, the plant revives again in the spring. Intramural burials arose from the true and beautiful idea expressed in the common saying, "The nearer the church, the nearer to God." Bishops, founders and benefactors of churches, the nobility, knights, and distinguished members of the upper classes, were buried in churches. The laity were placed with their heads towards the west, and their feet towards the east, so at the second coming of the Son of Man they might rise and face Him in the general resurrection. The clergy were buried in an opposite position, because they are rulers with Christ. People were sometimes interred with written pardons, sacred relics, or the Agnus Dei, in their cerecloths or coffins. Mass for the departed was said, prayers for the soul offered, and doles or gifts bestowed upon those who came thus to charitably celebrate the rites of Christian burial.

BURIAL-PLACE.—1. The place appropriated to the burial of the dead. 2. A graveyard. 3. A churchyard. 4. A cemetery, or Christian sleeping-place.

BURIAL SATURDAY.—A term frequently applied in mediæval times to Easter-eve, the day of our Blessed Saviour's atonement. Ecclesiastically, the services of Easter-eve begin on Good Friday evening, and end on Saturday, in time for the first evensong or vespers of Easter-day. Alanus de Insulis, in the thirteenth century, alludes to Easter-eve being called "Burial Saturday," because many, buried with Christ in baptism, received the Sacrament of Regeneration on that day.

BURIAL SERVICE.—The religious service used at burials.

BURSAR.—One who holds the "burse" or "purse"; *i. e.*, an officer who superintends the bursary or money department of a collegiate or conventual foundation, and manages the financial affairs of the same.

BURSARY.—1. The exchequer in collegiate and conventual communities. 2. A term used to signify a grant of money for a short period of years, to enable students in the Scottish universities to prosecute their studies.

BURSE.—Anciently a purse to hold that which was valuable; retained even now amongst the official insignia of the Lord High Chancellor of England. In ecclesiastical phrascology a burse is the purse or receptacle for the corporal and chalice-cover. It is a square and flat receptacle made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels, open on one side only, and placed over the chalice veil when the sacred vessels are carried to the altar by the celebrant.

BUSKINS (*caligæ*, anciently called *campagi*).—Stockings of precious stuff—satin, cloth of gold, or silk embroidered—worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronation, and on other solemn occasions. Anciently their use was confined to the Bishop of Rome, but by the ninth century they were generally worn by all bishops. The buskins used at the coronation of King James II. were made of cloth of tissue. Those belonging to Bishop Waynflete, the founder of St. Mary Magdalene College, Oxford, are preserved in the library of that society.

BUTTRESS.—A solid projection from a wall to create and afford additional support to the building of which the wall is a part; common to all the detailed styles of Pointed architecture.

BYE-ALTAR. — A sixteenth-century term for a side-altar, or for any altar other than the chief altar in a church.

BYZANTINE ARCHITECTURE.—A style of church-building originated during the fifth century at Byzantium. It was founded on the ancient Roman architecture, though distinctly marked off from it both by plan and elevation. The dome, one of its distinctive features, was no doubt of Eastern origin, while the ground-plan, a Greek cross, was peculiarly Christian. The arches used for windows were generally either semicircular or of the horse-shoe form, the top of the doorway being rectangular. This style, which is closely connected with that commonly known as Norman, exercized a considerable influence on the ecclesiastical architecture of the south-eastern and southern countries of Europe for many centuries.

ÆREMONIARIUS.—A church officer, either a cleric or laic, deputed to direct and attend exclusively to the ceremonial of public services. In many foreign dioceses bishops appoint to this office priests who have studied the subject of Ritual and Ceremonial, and who officially instruct those preparing for holy orders as to performing the proper outward actions of religious rites.

CALAMUS.—1. A reed. 2. Hence a tube of precious metal anciently used for communicating the faithful of the chalice in the Eucharist. This use was not uncommon in England, specimens of such reed being referred to in ancient writers. The kings of France used it at their coronation, when they partook of both kinds in the Sacrament. It is sometimes termed "Siphon," and also "Fistula."

CALEFACTORY.—The withdrawing-room of a monastery or religious house.

CALIGÆ.—*See* Buskins.

CALVARY.—1. A representation in carving of the Crucifixion of our Blessed Saviour between the two malefactors. 2. An artificial rock or hill on which three crosses are erected, to represent and bring to the mind of onlookers the hill of Calvary —an adjunct to religious houses.

CAMAIL.—A tippet or mozetta of black silk, edged with fur. —*See* Almutium.

CAMELOT.—*See* Camlet.

CAMEO.—An onyx-stone carved *in alto rilievo.* They are formed as ornaments of reliquaries, chalices, morses, and other church jewellery in the Middle Ages.

CAMERALISTIC.—Pertaining to finance.

CAMERARIUS.—The bursar or steward of a religious house.

A term derived from *camera*, an arched roof; hence a chamber with an arched roof, and so signifying a chamber strongly built and carefully guarded.

CAMISIA.—1. A shrine in which the Book of the Gospels used at High Mass was anciently preserved. It was frequently made of gold, richly jewelled. Many such existed in our cathedrals and parish churches before the Reformation. 2. An alb.

CAMLET.—A stuff made of camel's hair, used anciently for the garments of certain religious orders. It is frequently spelled "Camelot."

CAMPAGI.—*See* Buskins.

CAMPANILE.—A term adopted from the Italian for a small detached clock- or bell-tower. This kind of construction, though common enough abroad, is not altogether singular in England. There are examples at Ledbury, Herefordshire, Berkeley, Gloucestershire, and a very remarkable specimen, constructed solely of timber, at Pembridge, in Herefordshire.

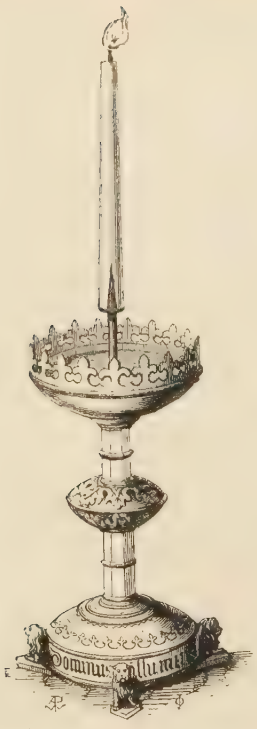
CANCELLI.—1. A term used to designate the chancel skreens, whether at the west end or on the north and south sides of a chancel. 2. The rails which enclose the sanctuary of a church.

CANDLE (Ital. *candela*).—A long cylindrical body of wax, either in its natural colour or bleached, used for the purposes of giving light. When they taper in form towards the top they are called "tapers." The most fitting mode of lighting a church is by wax tapers. In public ecclesiastical services, specially during Mass, Vespers, and the administration of the Sacraments, it is customary to burn tapers, as symbolizing Christ, the head of the Church, Who is the Light of the world. (*See* Illustration, under the title Candlestick.)

CANDLE-BEAM.—1. A beam for placing candles over or about an altar. On this beam, upon particular occasions, reliquaries were anciently placed and relics exposed for veneration. 2. A rood-beam.

CANDLEMAS.—That mass at which many candles are used and lighted, *i.e.* the High Mass on Candlemas-day (Feb. 2).

CANDLEMAS-DAY.—The feast of the Purification of the Blessed Virgin Mary.



CANDLESTICK.

CANDLESTICK.—An instrument or utensil for holding a candle. That represented in the accompanying woodcut is an ecclesiastical specimen of the fifteenth century, consisting of bowl, knop, and base, the latter bearing the inscription, "Dominus illuminatio mea," and supported by lions *couchant*.

CANISTER (*canistrum*).—A recent term, descriptive of the metal vessel used to contain the altar-breads.—*See* ALTAR-BREAD BOX.

CANON.—1. A law, enactment, or rule of doctrine or discipline. 2. In religious houses, a book containing the rules of the order or community. 3. A clerical dignitary belonging to a cathedral, so called because his name has been inscribed on the roll or canon of dignitaries—a canon secular. 4. A canon regular is a religious bound to the profession of certain vows over and above those enjoined by the rules of his community. 5. A catalogue of canonized saints. 6. The genuine books of Holy Scripture universally received by the Church.

CANON LAW.—A digest of the formal decrees of councils, œcumenical, general, and local; of national and diocesan synods, as well as of patriarchal decisions in regard to doctrine, discipline, order, and Church extension.

CANON OF THE ALTAR, OR ALTAR-CANON.—A term sometimes used to designate the altar-card.—*See* ALTAR-CARD.

CANON OF THE MASS.—1. The most solemn part of the Christian Liturgy. 2. That portion of the Eucharistic service which does not vary, in which the consecration of the bread and wine is effected.

CANONESS.—A religious woman who enjoys an ecclesiastical benefice, or position attached to a cathedral, convent, or religious house.

CANONICAL HOURS.—1. The eight periods of daily prayer.

2. The eight offices to be recited at the above periods; viz. Matins, Lauds, Prime, Tierce, Sext, Nones, Evensong (or Vespers), and Compline.

CANONICAL LETTERS.—Letters from Church rulers, passing between the clergy travelling or sojourning in a foreign country, as testimonials of their faith, and by which communion is obtained.

CANONICAL LIFE.—The rule of living prescribed to clerics and religious living in community.

CANONICAL MISSION.—1. Legal authority to act as a cleric and exercise cure of souls. 2. Mission which is founded on the canons, *i.e.* legal mission.

CANONICAL OBEDIENCE.—Submission to the canons of the Church.

CANONICAL PUNISHMENTS.—Punishments inflicted by ecclesiastical authority, in accordance with the canons of the Church.

CANONICALS.—A modern term to designate that dress or habit which a cleric assumes, as prescribed by canon.

CANONIST.—A cleric or lay person skilled in canon law.

CANONIZATION.—1. The formal act of declaring a person who has departed this life to be a saint, and to be so regarded and reputed by the faithful for ever afterwards. 2. The state of being made or constituted a saint.

CANONRY.—An ecclesiastical benefice in a collegiate, cathedral, or conventual church.

CANONS REGULAR.—Ecclesiastics holding positions of rank and dignity or emolument, bound by certain specific rules and vows over and above those of ordinary clerics.

CANONS SECULAR.—Ecclesiastics holding positions of rank, dignity, or emolument, bound only by the ordinary vows.

CANONS OF THE CHURCH.—Those decrees, enactments, or decisions which have been formally put forth and generally acknowledged to be of force and weight in that particular part of the Church where the synod or council met which published them. Canons are universal, national, local, and peculiar.

CANONSHIP.—*See* CANONRY.

CANOPY (*conopeum*, the tester of a bed, from κώνοψ, a gnat).—1. Hence any projecting covering over an altar, image, shrine, throne, tomb, or stall. 2. In Pointed architecture, an ornamental projection over doors and windows, &c. Ancient specimens of canopies of different periods exist in numberless old English churches.

CANTALIVER.—An architectural term for a bracket to support cornices.

CANTER.—*See* CANTERBURY GALLOP.

CANTERBURY GALLOP.—The moderate movement of a horse, so called because the pilgrims to Canterbury rode their horses at such a pace. Hence the word "Canter."

CANTICA CANTICORUM.—A technical term for the book of the Song of Solomon or Canticles.

CANTICLES.—1. Unmetrical hymns of a poetical character, taken from Holy Scripture, arranged for chanting, and so used in Divine service. 2. The Song of Solomon.

CANTO FERMO.—A term for plain chant.

CANTOR.—An officer whose duty it is to lead the singing in a cathedral, collegiate, or parish church. According to the ancient Sarum rite, the office of cantor was one of considerable dignity and importance. He was invariably in minor, frequently in holy orders. He bore a staff of office during solemn services, and occupied a position in the centre of the choir at the antiphon-lectern, in order to beat time and direct the choirmen and choristers in their duties.

CANTORAL STAFF.—The official staff of a cantor or precentor, borne in his right hand, to indicate his office, and with which he keeps time in the singing of the sanctuary. (*See* Illustration.)

CANTORIS STALL.—The westernmost or first return-stall on the north side of a choir. The second place of dignity in a parish, cathedral, or collegiate church.

CANTORAL STAFF.

CANTOR'S STAFF.—*See* CANTORAL STAFF.

CAP.—1. A covering for the head. 2. Caps of various kinds have been used by ecclesiastics: (α) skull-caps, (β) square caps of flexible materials, (γ) circular caps of silk and velvet, (δ) caps like black bags reversed, (ε) square caps of substantial material with a tassel at the top.—*See* Biretta and Zuchetto.

CAPITULARY.—1. A chapter of religious clerical canons or Christian knights. 2. The statutes of such a chapter. 3. The members of such a chapter. 4. The laws enacted by Charlemagne and other early French kings have been styled "Capitularies."

CAPITULUM.—A short reading from Holy Scripture, which occurs in the services of the Canonical Hours.

CAPPA.—1. A cape or tippet. 2. A hood to a cape or tippet fastened to the back of the same, so that the hood may be drawn over the head as a protection against the weather. 3. A cope, *i.e.* a choir and processional vestment.—*See* Cope.

CAPPA CHORALIS.—A choral cope; *i.e.* a cope of rich material, such as velvet, silk, satin, or cloth of gold, richly embroidered, and used in the solemn services of the choir or sanctuary. The figure in the accompanying woodcut is from the brass of Abbot Beauforest, *circa* A.D. 1508, at Dorchester Church, Oxon. He is represented vested in cassock, surplice, almess (almutium), the two furred ends of which hang down in front, and choral cope. He also bears the pastoral staff (but with the crook turned outwards); and a label, with a pious prayer inscribed on it, is placed over his head.—*See* Cope.

O Domine Jesu Christe fili dei vivi miserere mihi
Here lieth Sir Richard Beauforest
pray ffor hym gefe his soule good Rest
CAPPA CHORALIS.

CAPPA MAGNA.—A rich flowing cloak or covering of silk, in some respects resembling the cope, worn by bishops and other dignitaries on state occasions. For bishops, the colour of it is purple; for cardinals, scarlet. Its use has been abandoned in the Church of England, though the archbishops still sometimes assume a cope with a train borne by pages.

CAPPA MINOR.—A small cape or tippet covering the shoulder. These capes or tippets are commonly worn abroad over the surplice, and are regarded as a necessary part of the choir habit. They were anciently worn in the English Church, and are still ordered by the seventy-fourth canon of the Canons of 1603. The incongruous and absurd mode of wearing mutilated hoods and tippets, hanging round the neck by a ribbon and falling down the back, is a modern innovation, dating from the seventeenth century.

CAPPA PLUVIALIS.—A cope to be worn out of doors in processions, funerals, &c., usually of a coarser material than that worn in choir (*Cappa choralis*), and intended to protect the wearer from the weather.—*See* Cope.

CAPUCHIN.—A monk of the order of St. Francis, who protects his head with a *capuchon*, or cowl.

CAPUTIUM.—1. An university hood. 2. The hood of a monastic habit. 3. The hood of a cope. 4. The hood of a chasuble. It was the custom of certain religious orders in the Middle Ages to turn the hood of their habit over the back of the chasuble when the latter was assumed. Hence, for convenience-sake, a hood was sometimes attached to the back of the chasuble, some examples of which still remain in Germany.

CAPUT JEJUNII.—A Latin term for Ash-Wednesday.

CARD-CLOTH.—A long piece of rich Indian silk, held over a bride and bridegroom at their marriage during the Middle Ages. This rite obtains in Ireland, in the Tyrol, and in parts of Spain still.

CARDINAL.—1. Chief, principal, eminent, or fundamental. 2. A dignitary of the Roman Catholic Church. Their number is seventy, after that of our Lord's disciples. Cardinals are divided into three orders—cardinal-bishops, cardinal-priests, and cardinal-deacons, and with them rests the election of the Pope, whose privy council, senate, and advisers they are. The Pope makes a cardinal in a solemn consistory, by delivering to him a scarlet hat, and saying, *Esto cardinalis*—"Be thou a cardinal." The cardinal's official dress is a scarlet cassock with gold-fringed cincture, scarlet shoes and stockings, and a cappa magna of the same colour. 3. A term given to certain clerical officers in a cathedral or collegiate church. Such still exist at St. Paul's Cathedral, London, at Compostella, and in other continental churches.

CARDINAL ALTAR.—*See* HIGH ALTAR.

CARILLON.—A French term for (1) a little bell; (2) a simple air in music.

CARLING SUNDAY.—An English term for the fifth Sunday in Lent, or Passion Sunday, so called because a certain sort of peas, termed "Carles," were made into cakes and eaten on that day. A rhyming couplet, designating the Sundays in Lent, is still commonly quoted in certain parts of England. The abbreviated words in it refer to portions of the old services of the Church:—

"Tid, Mid, and Misera,
Carling, Palm, and Pasch-egg day."

CARNARIE.—A skull- or bone-house attached to a church or burial-place, several examples of which occur in England.

CARNIVAL (*Carni vale*, "Adieu to flesh").—A period of unusual feasting on the seven days immediately before Ash-Wednesday, in which various amusements forbidden during the season of Lent are practised, and visits made to friends preparatory to the coming season of self-denial, retirement, and repose. The carnivals at Rome, Venice, Madrid, and Milan are still remarkable.

CAROL (Ital. *carolare*).—1. A song. 2. A jubilant song of exultation and delight. 3. A song of devotion, commemorating or bringing to mind the blessings of the Christian revelation.

CARRYING-CLOTH.—A robe or cloth in which children were anciently enveloped when taken to church for baptism. It was made of various materials—satin, silk, or lawn, richly and appropriately embroidered.

CARTULAR-ROOM.—*See* CARTULARY.

CARTULARY (French, *cartulaire*).—1. A monastic register-book. 2. A book containing the substantial and important parts of the charters and other legal documents of a religious house. 3. A conventual muniment-room.

CASSIA.—The name of a plant of the *Laurus* species, the bark of which, known as cinnamon, is employed in the making of incense.

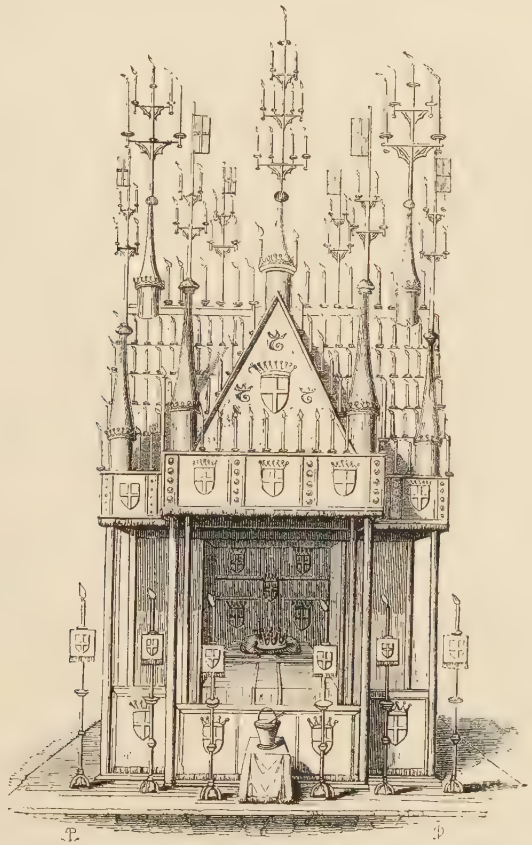
CASSOCK.—The cassock or *pellicia*, so called because in ancient times it was lined with fur (*pellis*), is a tightly-fitting garment as regards the body, but loose and flowing below, common to ecclesiastics of all orders; and is the ordinary dress of

the clergy. From several specimens which exist on ancient brasses—at St. Martin's Church, Birmingham, for instance—it appears to have differed little, or not at all, from the cassock usually worn by clerics now. It varied in colour, however. Priests, deacons, and sub-deacons, with persons in the minor orders, wore black cassocks; bishops wore purple cassocks, a remnant of which custom still exists in the diocese of London, when the bishop of that see gives a dinner to the Archbishop of Canterbury and his suffragans annually, about Easter, at which they all appear in apron, or short cassock, of purple silk, with dress-coat of purple cloth. Scarlet cassocks are worn by doctors of divinity and law in several of the foreign universities, and by cardinals; the bishop of Rome alone, according to the present rule of the Western Church, wears a white cassock. To some archbishops in the Middle Ages the use of the latter colour was granted, but it appears since to have been discontinued. The cassock, which in the mediæval Church of England was without buttons, was usually gathered in at the waist with a girdle or cincture of the same material, very similar to that now in use. Several examples of cassocks on brasses exist: amongst others, Geoffrey Hargrave, New College Chapel, Oxon; St. Mary's, Harrow, Middlesex; Ralph Vawdrey, M.A., St. Mary Magdalene College, Oxon. William Dye, A.D. 1567, is represented at St. Mary's, Westerham, Kent, in cassock, surplice, and stole.

CASULA.—*See* CHASUBLE.

CATACOMB (from *κατὰ* and *κύμβος*).—The Christian—in contradistinction to the classic—appellation for the subterranean chambers and corridors, in which the early Christians sought refuge in time of persecution, worshipped and were buried. No traces of the use of this word can be found prior to the fourth century; afterwards it came to be applied to Christian burying-places in all parts of Europe. The catacombs are approached by stairs, either from open spaces round about Rome, or, in some cases, from the interior of a church built over the entrance. The chambers and passages contain recessed graves—some for a single individual, others for a family group. Altars, erected over the tombs of martyrs, and sometimes chapels, with choir and *sedilia*, exist. Paintings, restored from time to time, adorn the walls; and lamps placed in recesses are numerous. The catacombs ceased to be places of sepulture about the fifth century; later on, the knowledge of them was almost forgotten; but their influence on the internal arrangement of basilicas for Christian worship, as well as in the adoption of crypts, was marked, and is not extinct even now.

CATAFALQUE (Ital. *catafalco*).—A large hearse-like construction erected over a coffin, used in the lying in state of distinguished persons, as well as during the solemnization of the services for the departed.



CATAFALQUE.

CATECHISM (Κατηχισμός).—A form of instruction regarding religion in question and answer.

CATECHIST (Κατηχιστής).—One who instructs by question and answer.

CATECHIZE (Κατηχίζω).—To instruct by question and answer.

CATECHUMEN (Κατεχούμενα).—One who, convinced of the truths of Christianity, is under instruction in preparation for baptism.

CATECHUMINIST.—*See* CATECHUMEN.

CATENA.—1. A chain. 2. A continuous chronological series of extracts from writings, to prove historically or theologically the existence of an uniform tradition regarding faith and morals.

CATENA AUREA.—1. A golden chain. 2. The well-known Commentary on the Gospels by St. Thomas Aquinas.

CATHEDRA.—1. A chair. 2. The chair of a person in authority; hence an episcopal chair or seat; and so "Cathedral."

CATHEDRAL.—1. That building in which is placed the bishop's *cathedra*, or chair. 2. The chief or principal church in any diocese.

CATHEDRATICUM.—A term to designate that periodical payment to the general fund, which is made at one or more stated times annually, for the advantage and honour of a cathedral.

CATHOLIC.—1. (adjective). Belonging to the Church Universal. 2. (noun). A term used to designate the chief bishop of certain schismatical communities in the East. 3. A baptized person who accepts those creeds promulgated before the visible division of the Christian family, which are received and believed by the Church Universal throughout the world.

CAUTEL (Latin, *cautela*; French, *cautel*).—A traditionary caution or written direction regarding the due and proper manner of administering the sacraments. The *Cautelæ Missæ* are cautions regarding the due and careful celebration of the Holy Eucharist.

CAVEAT.—1. A caution formally urging an authorized legal authority to be careful in granting a license. 2. A process by which the granting of a license is regularly prevented by warning the proper legal authority to delay or refuse its issue.

CELEBRANT.—1. One who performs a public religious act. 2. That cleric who celebrates the Holy Communion. 3. A mass-priest.

CELEBRATION.—1. A technical term, currently used in the Church of England to signify the Mass, or the offering of the Christian sacrifice. 2. Any solemn performance of religious rites.

CELEBRATOR.—*See* CELEBRANT.

CELESTINES.—1. A branch of the Benedictines founded

by St. Peter Damian in the eleventh century. Their habit was of blue and white serge. 2. A religious order founded by Pope Celestine V. in the thirteenth century, and so called after him.

CELIBACY (Latin, *cœlibatus*). — 1. A single life. 2. An unmarried state.

CELL.—1. A small apartment. 2. The dwelling of a hermit or a Carthusian monk. 3. A dormitory of a religious house.

CELLARAGE.—Those chambers in which were stowed away the provisions belonging to a religious house.

CELLARER.—The officer having charge of the cellarage; *i. e.* the bursar, manciple, or caterer for the general community.

CEMETERY (Latin, *cœmeterium*).—A Christian burial-place.

CENSE (French, *encenser*).—To perfume with odours arising from burning gums and spices.

CENSER (French, *encensoir*).—A vessel, vase, or pan in which incense is burnt.—*See* THURIBLE.

CERE-CLOTH (Latin, *cera*).—*See* ALTAR-LINEN.

CEREMENT.—A waxed cloth in which dead bodies were anciently swathed, either with or without enbalming.

CEREMONY.—An external religious rite or custom.

CESSION.—The vacancy in a benefice brought about by the promotion of the clerical beneficiaire to the episcopate.

CHALCEDONY.—1. An uncrystallized translucent variety of quartz having a whitish aspect and rich lustre. 2. A kind of agate.

CHALICE.—1. A cup or small bowl with a stem and foot. 2. More especially the cup used in the celebration of the Holy Communion. In a chalice there are four parts,—the foot, the stem, the knop, and the bowl. The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave a representation of our Lord's Passion, which should be always turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knop for the convenience of holding the chalice. The knop is variously enriched with enamel, jewels, tracery, and tabernacle-work, whilst the stem is frequently engraved or enamelled. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should

vary from three to six inches in dimension, and of a proportionable depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings. The chalice should never have *turn-over* lips, which are extremely liable to cause accident in communicating the faithful. The ancient chalice given by Sir Thomas Pope to Trinity College, Oxford, is a very fine specimen of the work of the latter part of the fourteenth century. That in the accompanying woodcut was made from a design by the late Mr. A. Welby Pugin. (*See* Illustration.)

CHALICE.

CHALICE-COVER.—A lid or covering for a chalice. Anciently chalices were without covers, the paten being slightly indented, so as to form a cover. At the period of the Reformation such came into use, and so continued for a considerable period.

CHALICE-PALL.—A covering for a chalice when in use. This is commonly made of a piece of stiff cardboard, covered with silk on the top, and with lawn underneath, and is placed on the chalice after the consecration.

CHALICE VEIL.—A lawn or linen cover for the chalice, used after the communion of the faithful, about twelve inches square, mentioned in the English Prayer-book as a "fair white linen cloth."

CHAMBERLAIN (French, *chambellan*). — 1. An officer appointed to direct and manage the private apartments of a monarch or nobleman. 2. The chief official provider of the temporal needs of a religious house. 3. A term sometimes given to the paymaster of the rents of a monastery.

CHANCEL. — 1. The choir of a parish church in which divine service is sung, and where the Holy Eucharist is celebrated; so called because enclosed with *cancelli*. 2. An English term applied to the chapel or chantries adjoining or surrounding the choir. The present law, set forth in the reign of Edward VI., is that "chancels shall remain as they have done in times past."

CHANCELLOR.—1. The judge of a bishop's diocesan court, very frequently the vicar-general of the diocese. He is fre-

quently a layman. 2. This term is sometimes given to the official of a cathedral chapter, who advised the members of it in legal questions and disputes.

CHANT.—1. Song. 2. Melody. 3. The musical recitation of public service. The chants of the Christian Church were certainly borrowed from the Jews. Chanting was regulated by the decrees of councils, amongst others those of Carthage (I. and II.) and Laodicea. St. Gregory the Great and St. Ambrose were both distinguished for their promotion of church plain chant. Milan, Lyons, Tours, Rome, Metz, York, and Salisbury were noted for their schools for teaching the art of chanting.

CHANTER.—*See* Precentor.

CHANTRY.—A chapel founded with the express purpose of insuring the constant chanting of masses, either for the good estate of the living, or for the repose of the souls of the faithful departed.

CHANTRY PRIEST.—1. A priest specially appointed to say mass at the altar of a chantry chapel. 2. The priest responsible for the religious services of a chantry.

CHAPEL.—A small building attached or added to various portions of large churches or cathedrals belonging to private individuals or corporations, and separately dedicated. Before the Reformation nearly all castles, manor-houses, courthouses, and the granges of religious houses, had their private chapels. Most of the chapels were attached to, or dependent on, the mother-church. Some, however, were exempt, and a few were wholly extra-diocesan.

CHAPELLANY.—A place, as Ayliffe declares, "founded within some church, and dependent thereon."

CHAPEL ROYAL.—The chapel attached to a royal palace, in which divine service is daily performed for the benefit of the residents therein.

CHAPELRY.—The nominal or legal territorial district which is assigned to a chapel dependent on a mother-church.

CHAPLAIN (French, *chapelain*).—1. An ecclesiastic who performs divine service in a chapel. 2. An ecclesiastic retained to perform divine service for a king, a nobleman, a college, hospital, religious house, or family of position. 3. The priest of a regiment. 4. The priest of a ship.

CHAPLET. — 1. A rosary. 2. A wreath of beads. 3. A little chapel. 4. A shrine. 5. A cap of dignity.

CHAPTER.—1. A community of ecclesiastics belonging to a cathedral or collegiate church. 2. A decretal letter. 3. A division of a book or treatise.

CHAPTER-HOUSE. — That apartment attached or contiguous to a cathedral college, or religious house, in which the members meet for the formal transaction of such public business as is of common interest to the corporation. Chapter-houses are of different forms, some being parallelograms, others octagonal, others decagonal. Many were provided with a vestibule : crypts were sometimes formed under them, and chapter-houses were not uncommonly used as the burial-places of clerical dignitaries.

CHAPTER, LITTLE.—That short lesson, usually a text or portion of Scripture, which is read during the divine office.

CHASTE WEEK. — An old English term for the period immediately following Ash-Wednesday ; so called because the faithful, having just received absolution on Shrove-Tuesday, were expected to remain pure and chaste at the commencement of Lent.

Fig. 1.—MOST ANCIENT FORM OF THE CHASUBLE.

CHASUBLE.—The chasuble, chesible, or chesuble (*casula*

vel planeta) was worn as well by laymen as ecclesiastics in very early ages; but in later times its use has been confined exclusively to bishops and priests, and it has become the distinctive sacrificial vestment of the Holy Eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Benedictional of St. Ethelwold. (*See* Illustration, *Fig.* 1.) If intended for use in processions, a hood was sometimes affixed to the back, for at that period the chasuble was not restricted to the ministry of the altar. There is another form of this vestment too, almost circular, which appears to be the oldest in existence, figured in the mosaic of St. Vitalis's church at Ravenna, the date of which is A.D. 547. In England its shape continued to be nearly circular for about six centuries after the mission of St. Augustine. (*See* Illustration, *Fig.* 2.) A chasuble discovered about thirty years ago in a walled-up aumbrye at Waterford, in Ireland, is also of this form. When a change was made, the only alteration seems to have been that two opposite parts of the circumference were made to come to a point. This form was in use for many ages, and is that frequently represented on memorial brasses; but, for about three hundred years before the Reformation, the chasuble was likewise made in the shape of a *vesica piscis*, and the ornaments with which it was then decorated became far more elaborate, and consequently richer and more beautiful. This shape must likewise be very old, for it is figured on the recently-discovered frescoes at St. Clement's, at Rome, where the wearer, with outstretched arms, is giving the pax. Another shape, differing from those depicted in the other illustrations, is that of the ancient and precious vestment of St. Thomas of Canterbury, still preserved at the cathedral of Sens. (*See* Illustration, *Fig.* 3.) It has the Y-cross both before and behind. The aperture for the head is almost square, and the sides are un-

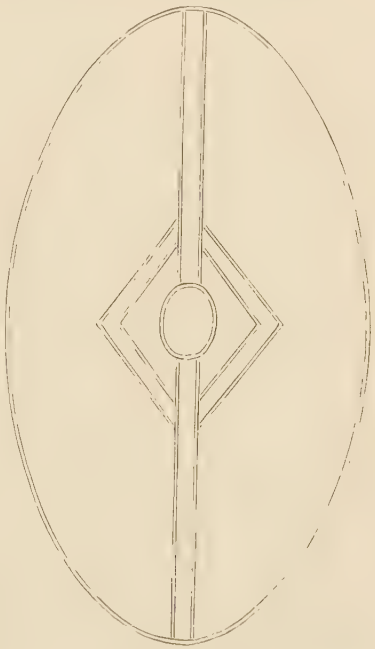


Fig. 2.—ANCIENT ENGLISH FORM OF THE CHASUBLE.

usually long and deep. The chasuble of St. Boniface, apostle of Germany, preserved at Mayence, is also very like that of

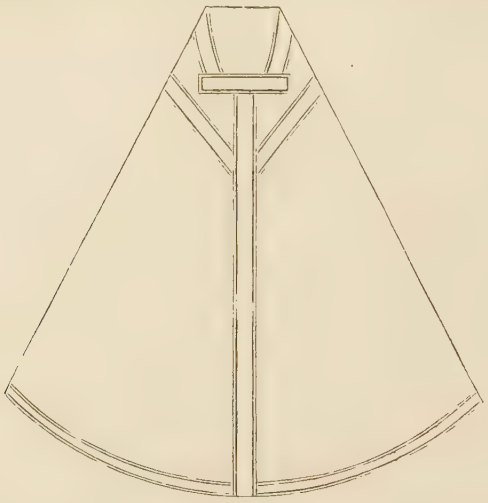


Fig. 3.—CHASUBLE OF ST. THOMAS OF CANTERBURY,
Preserved at Sens Cathedral.

St. Thomas. The chasuble was usually made of silk, satin, velvet, or damask, though sometimes of inferior materials. It

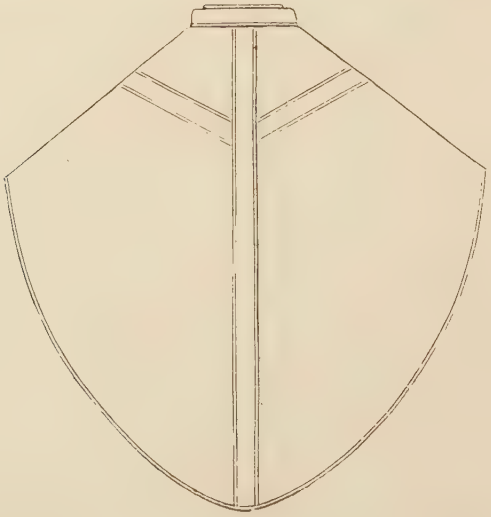


Fig. 4.—OLD ENGLISH CHASUBLE OF THE FOURTEENTH CENTURY.

is now necessary to describe the Orphrey (*aurifrigium*) and the "Flower," as it was called, of the chasuble, which in the Middle Ages were so elaborately decorated by embroiderers. The former was a band, which ran up behind and before through the middle. Properly speaking, there was no cross upon the old English chasuble, but at the breast sprang out, in the shape of the forked part of a large Y, two other bands, which went over the shoulders, until in the same form from behind they met. (*See* Illustration, *Fig.* 4.) In more modern times this Y-shaped figure has been transformed into a cross; while sometimes a crucifix is embroidered on the back of this vestment. The illustration of the flowing old English chasuble in the accompanying woodcut (*See* Illustration, *Fig.* 5) is from an ancient memorial brass in the author's possession. Here the whole of the Eucharistic vestments are depicted, while the position of the priest, in the act of blessing the chalice, is remarkable, for it is unknown in the case of any other brass in existence. The Flower (*flos casulæ*) of the chasuble was a splendid piece of floriated embroidery round the neck, which spread itself down the front and the back, representations of which may be seen in the cathedrals of Exeter, Peterborough, and Lincoln. Three brasses remain of bishops in full Eucharistic vestments of post-Reformation periods; viz., Thomas Goodrich, A.D. 1554, at Ely Cathedral; John Bell, Bishop of Worcester, A.D. 1556, from St. James's, Clerkenwell, in possession of the late J. G. Nichols, Esq., F.S.A.; and Robert Pursglove, Suffragan Bishop of Hull, A.D. 1579, at Tideswell, in Derbyshire.

Fig. 5.—FLOWING CHASUBLE, FROM AN ENGLISH BRASS IN THE AUTHOR'S POSSESSION.

CHECQUER.—The office, or place of business, of a monastic bursar or financial officer.

CHERUBIC HYMN.—A hymn solemnly chanted in the Greek Church immediately prior to the solemn entrance in the Liturgy.

CHERUBIM.—The eighth, or highest officer but one, of the

angelical hierarchy. The cherubim are represented in ancient art winged, covered with feathers, with undraped legs and feet, and holding an open book. Such a representation may be found in the windows of the chapel of New College, Oxford.—*See* Angels, Nine Orders of.

CHILDERMAS-DAY.—That day on which the Mass of the Children is said: that is Holy Innocents' day (Dec. 28). These innocents, slain by Herod's command, were martyrs in deed but not in will. The parish church of Lamarsh, Essex, and that of Great Barton, Suffolk, are dedicated in honour of the Holy Innocents. Anciently this day was kept as a solemn feast in the last-named parish.

CHIMERA, or CHIMERE.—A short sleeveless cloak, worn over the rochet as the ordinary dress of prelates. Anciently it was violet, or sometimes scarlet, as it is still abroad. The Anglican form of it is a corruption, perpetuated either by the bishops and their robemakers, or by both. It is now of black satin. The Anglo-Roman prelates wear the purple silk chimere. With them it is called the episcopal mantle, and is larger than, and distinguished from, the mozette. Cardinals wear it of scarlet.—*See* Mantle.

CHOIR, QUIRE, QUERE, or QWERE.—1. Any collection of singers. 2. That body of men appointed to chant Divine service and render musically the offices of the Church. 3. That part of a cathedral, collegiate or parochial church, eastward of the nave, and separated from it constructionally as well as by a screen, in which the above singers are placed. The choir is commonly raised above the level of the nave by one or more steps, and is frequently fitted up with stalls, placed laterally, for the occupation of the clerical officials and choir.

CHOIR OFFICE.—1. A service or office chanted or recited in the choir or chancel of a church: hence morning or evening prayer. 2. In the Roman Catholic Church, any one of the seven canonical hours. 3. The breviary office.

CHOIR SERVICE.—*See* Choir Office.

CHOIR TIPPET FOR RECTORS.—*See* Almutium.

CHOIR-WALL.—That wall which divides the choir or presbytery from the side aisles. It is commonly pierced, or, if low, has a screen of wood on the top.

CHORAGUS.—1. Amongst the ancient Greeks, the superintendent of a theatrical representation. 2. In the Christian Church, an officer who directs or superintends the singing or musical details of Divine service. This name and office are still retained in the University of Oxford.

CHOREPISCOPAL.—Pertaining to the power of a local or suffragan bishop.

CHOREPISCOPUS.—A suffragan or country bishop; a bishop appointed by the ordinary bishop of a diocese to help him in taking care of the country lying round the city in which he himself lived and worked. These suffragans, or helpers, were therefore called "Chorepiscopi," or country bishops; and their mission in the early part of the Church's life was to the "pagani," or country people, who remained in heathenism long after the people in the towns had been evangelized. A suffragan differed from a coadjutor, because the latter was appointed to take the work off the shoulders of an old and infirm bishop; while the former was appointed to assist a bishop while he was strong and hearty, but had a larger area to look after than he could attend to alone. The suffragans recently consecrated for the dioceses of Lincoln and Canterbury were like the "Chorepiscopi" of olden times, except that they would have a whole county to take care of, instead of a few villages around a single town.

CHORIST.—*See* CHORISTER.

CHORISTER.—1. A singer. 2. More especially, one who is appointed to sing the praises of God in Divine service in the Christian Church. 3. A singing man or boy employed in cathedrals and parish churches.

CHRISM (Χρίσμα).—1. Unguent. 2. Unction. 3. Holy oil, blessed on Maundy-Thursday by a bishop, and used in various sacramental and other solemn rites of the Christian Church; *e. g.* in consecration of churches, baptism, confirmation, ordination, coronation of kings, and when the faithful are *in extremis*.

CHRISMARIUM.—The place of sealing. A particular part of a church set apart for the administration of confirmation.

CHRISMATORY.—1. A case, box, or receptacle for the chrism or holy oil used in the services of the Church Universal.

In the Latin communion it usually contains three separate vessels: one, the blessed oil for use in baptism; a second, for

CHRISMATORY.

the oil used in confirmation; and a third, that used in the visitation and anointing of the sick. (*See* Illustration.)

CHRISOM.—A white baptismal robe with which, in mediæval times, a child, when christened, was enveloped. The custom of using this has not been altogether dropped even now.

CHRISOM CHILD.—A child who dies within a month of his baptism, and is buried in his chrisom in lieu of a shroud. The engraving here given is that of a memorial brass of the sixteenth century, at Chesham Bois Church, in Buckinghamshire. It represents Benedict Lee, chrisom child, in his chrisom cloth. This was ordered to be used in the Church of England

up to the year 1552. The custom was that, if a child died within a month of his baptism, this baptismal cloth or "white vesture" served for a shroud. The inscription underneath the figure engraved stands thus:—

Of Rog^r Lee gentilmā. here lyeth the Soñ Benedict Lee crysoñ who^s soule ihū pdō.

(*See* Illustration.)

BRASS OF BENEDICT LEE.

CHRISTEN (TO).—1. To baptize and to name. 2. To initiate, by baptism, into the Visible Church.

CHRISTENDOM.—1. Those countries which are inhabited by Christians. 2. The general body of the faithful in Christ.

CHRISTIAN.—1. One who has been baptized. 2. A believer in the religion of Christ. 3. In a more general sense, those who are born of Christian parents in a Christian country. No one, however, can be a Christian until he has been made one by baptism, in accordance with the command of Christ.

CHRISTIANITY.—The religion of Christ Jesus, Who is both God and Man.

CHURCH (Κυριακὴ, *Kirche, Kirk*).—The House of the Lord. That sacred building dedicated to Almighty God, in which the Christian sacrifice is offered, and Divine service said. The place where Christians meet in public to worship God.

CHURCHING OF WOMEN.—A term found in the Prayer-book to designate the purification and blessing of women after childbirth. The practice, borrowed from the Jews, has been universally adopted in the Catholic Church.

CIBORIUM.—1. A canopy, dome-shaped or otherwise, usually supported on four pillars, erected over the altar of a church. Anciently this construction was covered in with side-hangings and curtains, by which, at the time of the consecration in the Divine Liturgy, the priest-celebrant was hidden from the sight of the faithful. In Italy this ciborium is common. 2. A vessel of precious metal, like a chalice or cup in shape, with a covering

surmounted by a cross. It is used in the Roman Catholic Church to contain the Blessed Sacrament, under the species of bread, when being distributed to the faithful. (*See* Illustration.)

CIBORIUM OF THE FOURTEENTH CENTURY.

CIDARIS.—A term used to distinguish a low-crowned episcopal mitre.

CINCTURE.—1. A band or girdle. 2. That flat band, usually about three yards long and four inches broad, used to confine the clerical cassock round the waist. It is made of silk, serge, or stuff, and is commonly fringed at the ends with silk fringe.

CINGULUM.—A girdle. The alb is gathered in at the waist by the girdle, properly so called (*cingulum*), ornamented at its ends with a fringe or tassels. This was commonly made of white thread, twisted in some cases, but in others flat like a band. Amongst the inventories of the larger mediæval churches, however, many are mentioned of silk, adorned with gold and jewelled. If like a cord, it was made fast round the loins by a knot; if otherwise, with a buckle, and the fringed or tasselled ends hung down on the cleric's left side.

CLEPPER, OR CLAPPE.—A wooden rattle, anciently used to summon the faithful to church on the three last days of Holy Week, when it was customary for the church bells to remain silent. Anthony à Wood, in his MS. "Notes on the Oxfordshire Churches," mentions one that in his day remained at Thame, in that county, of which, however, no trace can be now discovered.

CLERESTORY.—The uppermost row of windows in the nave of a church. Those windows by which in a church with aisles the light is cast upon the aisles of the same. That range of upper windows which is distinguished from the blind-story.

CLERGY (Κλῆρος, a lot or inheritance).—The great body of ecclesiastics,—bishops, priests, and deacons.

CLERICULUS.—A term to designate a child destined by its

parents for holy orders and the ministry of the altar, who has received the clerical tonsure as an earnest and sign of his hope and intention so to serve Almighty God in the clerical state.

CLINICAL BAPTISM.—A term to designate private baptism, when administered on the couch to sick or dying persons.

CLOCHIER.—A detached bell, spirelet, or campanile.

CLOVE-GILLYFLOWER. — The carnation pink, a species of the *Dianthus*. This flower, archaically drawn, is frequently found in mediæval MSS. symbolizing the graces of the Blessed Virgin Mary.

COADJUTOR BISHOP.—*See* Bishop Coadjutor.

CODEX.—1. A MS. 2. A book, and especially *The* Book, *i.e.* the Bible. 3. A code, *i.e.* a digest of legal documents, laws, acts of parliament, or records.

CŒMETARIA.—*See* Arenaria.

CŒNACULUM.—1. A term to designate the representation of our Lord's Last Supper, commonly found in the refectory or eating-room of a religious house. 2. The refectory itself.

CŒNA DOMINI.—The Latin term for Maundy-Thursday.

CŒNOBITES.—Members of a religious order, living by rule in their appointed house or monastery.

COIF.—A cowl, cap, hood, or head-dress.

COLET.—An old English designation for an acolyte. The term "acolyte" vulgarly abbreviated.

COLLATION. — 1. A legal term to designate the presentation by a bishop to a rectory, vicarage, canonry, or prebend in his own gift. 2. A modern term to signify the chief meal on an abstinence-day.

COLLECTA. — 1. A collect or short prayer. A prayer in which the leading speciality of a public service is *collected* into a few terse sentences. 2. A collection of alms and oblations. The offerings of the faithful at Mass. 3. The Liturgy.

COLLECTARIUM. — A book of collects or short prayers, anciently called a "coucher." The latter word appears to be thus derived,—Collectarium, collectier, colctier, coulctier, couctier, couchier, coucher. The term "coucher" is frequently found in English mediæval MSS., and occasionally in church inventories and churchwardens' accounts.

COLLEGE.—1. A community. 2. Several persons collected into one corporate body. 3. A society of men invested with certain rights and powers, engaged in a common work, and performing certain prescribed duties. 4. A range of buildings in which such a society is located.

COLLEGIAN.—The inmate of a college.

COLLEGIATE.—Pertaining to a college.

COLLEGIATE CHURCH. — 1. A church belonging to a college. 2. A church which, having no bishop's seat nor see, has the ancient retinue of dean or provost, together with canons, prebends, and chanters.

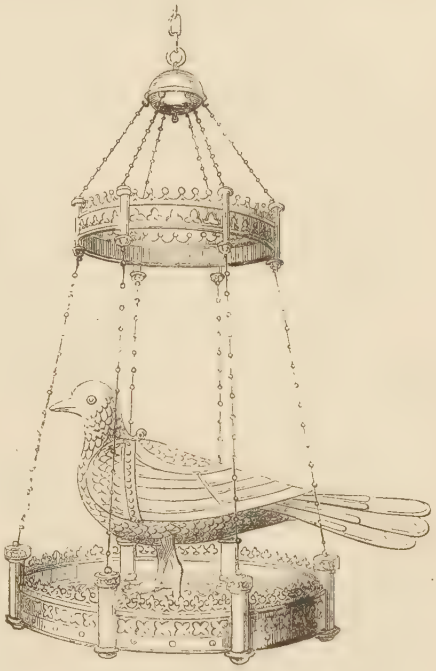
COLLOP MONDAY. — The Monday after Quinquagesima Sunday: so called because on that day the faithful began to leave off the use of flesh-meat; "collop" being a name descriptive of a piece of meat or flesh.

COLOBIUM. —1. The sleeveless dress of a monk. 2. An episcopal vestment, similar in kind to the tunic, only without sleeves. 3. A dress worn by the king at the time of his coronation, corresponding to the clerical dalmatic. The use of the colobium is still retained at our English coronations.

COLOURS ECCLESIASTICAL.—Various colours have been used in the public services of the Church Universal, a custom borrowed from the Jews, even from the first centuries of its existence. They have varied, and still vary, in different parts of Christendom. No uniformity has been arrived at. The Greeks, Romans, Milanese, and the ancient Church of England differed in custom. At present, in the Western Church, the following rule is observed:—*White* is used from the evening of Christmas-eve to the Octave of Epiphany, inclusive (except on the two feasts of St. Stephen and the Holy Innocents); at the celebration of Maundy-Thursday and on Easter-eve, from the evening of Easter-eve to the Vigil of Pentecost, on Trinity Sunday, on Corpus Christi day and its Octave, on the feasts of the Purification, Conversion of St. Paul, Annunciation, St. John Baptist, St. Michael, All Saints, on all feasts of our Lady, and of Saints

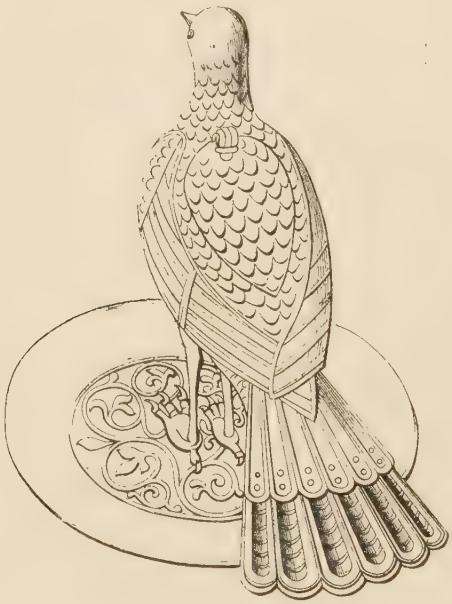
and Virgins not Martyrs, at weddings, and on the anniversary feast of the Dedication of the Church. *Red* on the Vigil of Pentecost to the next Saturday, Holy Innocents (if on a Sunday), and all other feasts. *Violet* from Septuagesima Sunday to Easter-eve, from Advent to Christmas-eve, Ember-week in September, all vigils that are fasted, Holy Innocents (unless on Sunday). *Black* on Good Friday and funerals. *Green* on all ferial days.

COLUMBA.—A dove; a vessel shaped like a dove. Anciently the Blessed Sacrament was reserved within a vessel of precious metal made in the form of a dove, which was suspended before the High Altar by a chain from the roof of the church. To this chain was hung a corona-like dish, basin, or disk, enclosed by other chains, on which the dove itself was placed. This vessel opened on the back; while in the body of it was formed a receptacle for the Host, as represented in the woodcut upon page 90. The custom of reserving the Sacrament in such a vessel was originally common to East and West. Perpetuus, Bishop of Tours, A.D. 474, left in his will a silver dove to Amalarius, a priest. It is recorded of St. Basil the Great that he reserved the Lord's Body in a dove made of gold. The smaller example, illustrated by the engravings here given, is from the celebrated French collection of M. le Comte de Bastard. The "peristerium," however, occurs in several old English inventories of Church *ornamenta*. Figures of doves, as appropriate ecclesiastical symbols, were likewise suspended over English baptisteries, and are sometimes found carved on the canopies of fonts. As symbolic representations of the Holy Spirit, they are likewise carved over altars; and sometimes, as on the brass corona at Thame Church, Oxfordshire, they sym-



COLUMBA SUSPENDED FROM THE ROOF.

bolize the Light and Glory of God. Examples of this custom are found in illuminated MSS., and such vessels exist in several



COLUMBA ON A BASIN OR DISH.

THE DOVE OPENED.

foreign sacristies, though their use has lately given place to the ordinary tabernacle (*See* Illustrations).—*See* TABERNACLE.

COMB ECCLESIASTICAL (Saxon, *camb*). — A comb of ivory or precious metal was one of the *ornamenta* found in ancient sacristies, for the practical use of the clergy. Each cleric had his own. The comb was usually buried with the priest on his decease. St. Cuthbert's, of ivory, found in his tomb when opened, remains in the Library of Durham Cathedral.—*See* IVORIES.

COMFORTABLE WORDS (THE).—A modern feature in the existing Anglican form for the celebration of the Holy Communion, first introduced in the second Prayer-book of Edward VI., A.D. 1552, consisting of four texts of Scripture, which the priest is directed to address to the people. These words follow the Absolution, and precede the Preface.

COMFORTER (THE).—The English term found in the Prayer-book and in the English Bible for the Third Person in the Trinity.

COMMANDERY.—A cell of the Knights Templars, to which incapacitated members of the parent house retired in their old age.

COMMEMORATION.—1. The act of calling to remembrance by some public and formal solemnity. 2. The private remembrance of the names and needs of the faithful by the priest-celebrant in the Sacrament of the Altar. 3. The use in the services of the day-hours on any particular day, of the collect of some other day, which latter day is to be commemorated. 4. Commemoration-day in the University of Oxford is an annual solemnity in remembrance of the founders and benefactors of the University, when speeches are made, prize compositions recited, and honorary degrees conferred upon distinguished persons.

COMMEMORATION OF THE FAITHFUL DEPARTED. —The solemn remembrance of the faithful in Christ who have passed from hence with the sign of faith, and now rest in the sleep of peace. A prayer substantially containing such a commemoration is found in every ancient Liturgy. Prayer for the dead has been pronounced legal by the highest ecclesiastical court in England.

COMMENDAM (IN).—A term used in ecclesiastical law to signify a benefice *commended* by the king to the care of a cleric to hold until a proper pastor is provided.

COMMENDATION.—1. The act of commending; a favourable representation in words. 2. The act of commending the dying to the mercy and favour of God.

COMMENDATORY LETTERS.—1. Letters which present to favourable notice or reception. 2. More especially certificates of a formal nature given by bishops and other ecclesiastical authorities to travellers, in order to obtain for them due consideration.

COMMENDATORY PRAYER.—A prayer in which a special person or particular cause is *commended* to Almighty God in intercession.

COMMINATION.—1. A threatening. 2. The recital of God's threatenings by means of a public service, so called, in the Church of England, used on the first day of Lent. 3. A denunciation of punishment.

COMMISSARY.—In ecclesiastical law, the officer of a bishop who has been formally appointed to exercise spiritual jurisdiction in the bishop's name, and on his behalf.

COMMON OF SAINTS.—A festal service in honour of a particular kind or class of saints, *e.g.* a martyr, a virgin, or confessor; suitable consequently for any festival commemorating one of the class in which the name of the saint commemorated is introduced in the collect and at the other appointed places.

COMMONER.—At Oxford a student who is not dependent on the foundation for support, but who pays for his own board or *commons*, together with all other collegiate charges.

COMMUNICANT.—One of the faithful in Christ who, having become a communicant, abides by the injunction of the Church, and communicates at least three times a year, of which Easter is one.

COMMUNICATORY LETTERS.—*See* COMMENDATORY LETTERS.

COMMUNIO, COMMUNION.—1. The celebration of the Holy Eucharist. 2. The partaking of our Lord's body and blood in the Sacrament of the Altar. 3. A hymn sung during the distribution of the Holy Sacrament. This latter practice is referred to in the Apostolical Constitutions.

COMMUNIO PEREGRINA.—1. The communion of a sojourner. 2. The admission to the Church's offices and sacraments of a bearer of letters commendatory.

COMMUNIO PRÆSANCTIFICATORUM.—The reception on Good Friday by the priest of the Reserved Sacrament in the Roman Church, as follows:—The celebrant places It on the paten, and then on the corporal. In the mean time the deacon puts wine and the subdeacon water into the chalice, which, however, are neither blessed nor consecrated on this day. The celebrant then places the chalice on the altar, the deacon covering it with the pall. The celebrant then incenses the offerings and altar, washes his hands, and recites the *Orate Fratres* and *Pater Noster*. Then all kneel to worship the Blessed Sacrament, which the celebrant, without any prayer, divides into three parts, placing one in the chalice. He then communicates himself of both sacrament and chalice (with the particle), and proceeds to receive the ablutions in the ordinary way.

COMMUNION-CLOTH.—A long cloth of white linen spread over the altar-rails at the time of communion, held at each end by an acolyte, and supported by each of the faithful who come to communicate, so that no irreverence by accident or otherwise may occur to the Blessed Sacrament.

COMPLINE, or COMPLETORIUM (French, *complie*).—The seventh and last of the day-hours of the Western Church, commonly recited at 9 P.M.

COMPROVINCIAL.—One belonging to the same province or archiepiscopal jurisdiction.

CONCEPTION OF THE BLESSED VIRGIN MARY.—It is a pious opinion in the Church Universal that the Virgin Mary was conceived without any stain of original sin. In the Roman Catholic Church this doctrine has of late years been accepted as an article of faith. In St. Anselm's time the 8th of December was set apart as a feast commemorating this miraculous Conception, it having previously been observed in France. This festival is still retained in the calendar of the Prayer-book of the Church of England. The same Church, in her collect for Christmas-day, seems to teach openly that Mary, like Jeremiah and St. John the Baptist, was at least *born* without sin.

CONCHA.—A mediæval term for an apse.—*See* APSE.

CONCILIA MARTYRUM.—A term applied to the Roman catacombs.—*See* ARENARIA.

CONCLAVE.—The assembly of the seventy cardinals of the Roman Church for the election of a Supreme Pontiff.

CONCORDAT.—1. An agreement made with the Bishop of Rome by a temporal sovereign, relating to matters ecclesiastical. 2. In canon law a compact, agreement, or covenant concerning some beneficiary matter, *e.g.* promotion, resignation, &c.

CONCURRENCE OF HOLIDAYS.—Festivals are said to "concur" when one feast is succeeded by another feast, so that the second evensong of the former concurs with the first evensong of the latter.

CONDUCTUS.—1. A conduct. 2. An unendowed chaplain. The name and office are both retained at Eton.

CONFESSIO.—1. A confession. 2. A receptacle or crypt for the relics of the saints under an altar. This term is common in Roman Catholic countries. The making of such receptacles for relics arose from the fact that several ancient churches were built over the tombs of the martyrs and confessors of Christ.

CONFESSIONAL.—1. That place in a church where the priest receives the private confessions of the faithful. 2. A stone sedile in the catacombs. In England anciently the priest

sat in the chancel to receive confessions. Very few old constructional confessionals exist. That figured in the woodcut under the term "Shriving-seat" (*See* SHRIVING-SEAT), almost unique, still remains at Tanfield church, near Ripon, and is deserving of the careful attention of the ecclesiologist.

CONFESSOR.—1. A priest who hears confessions. 2. A saint who has confessed Christ by temporal loss, suffering, imprisonment, or exile.

CONFIRMATION.—A sacrament by which the faithful, who have already been made children of God in holy baptism, receive the Holy Ghost by the prayer and laying on of the hands of the bishops, the successors of the Apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called confirmation from its effect, which is to confirm or strengthen those who receive it in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

CONFIRMATION OF A BISHOP. — The public act by which the archbishop of a province formally recognizes the election of one of his suffragan bishops.

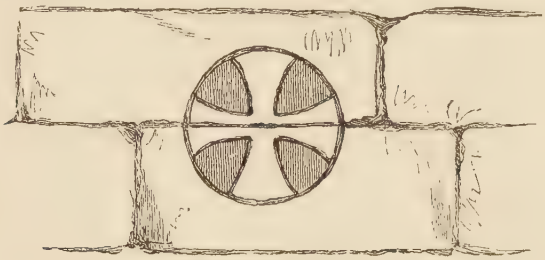
CONFITEOR.—"I confess." A technical term for the confession in the Latin Church.

CONGE D'ELIRE.—A royal document authorizing the election of a bishop in England.

CONSECRATION.—1. The act or ceremony of separating from a common to a sacred use. 2. An act by which a priest elected receives the grace of the episcopate by the imposition of the hands of three bishops. 3. The act by which, when a priest says Mass, our Blessed Lord vouchsafes, through the operation of the Holy Ghost, to become present under the species of bread and wine. 4. The act of a bishop or priest setting anything apart—*e.g.* a church, an altar, sacred vestments—for the service of God.

CONSECRATION CROSS.—According to the directions of the ancient Western Pontificals, twelve crosses should either be sculptured or painted in different parts of a new church. Generally, they are found inside; but sometimes (as at Uffington Church, in Berkshire) outside the sacred edifice. Occasionally a recessed stone quatrefoil is charged with a floriated brass cross; but ordinarily, consecration crosses are painted either on the walls or pillars. An example of a painted cross

may be found under the word "Branch" (*See* page 59); another specimen of a consecration cross sculptured within a circle is given from the old cathedral church of Brechin, in Scotland (*See* Illustration). In the act of consecrating a church, a Catholic bishop anoints the twelve crosses with Holy chrism, "in the Name of the Blessed Trinity, to the honour of God and of



CONSECRATION CROSS.

the glorious Virgin Mary and of all Saints," and specially of the Saint whose name the Church is to bear. Then the crosses are incensed. A branch for a taper is usually placed opposite each consecration cross, and the taper is lit during the service of consecration; as also, in some places, on the anniversary of that ceremony.

CONSECRATOR.—One who consecrates, whether a bishop or a priest.

CONSISTENTES, OR STANDERS.—The third or highest order of penitents in the Primitive Church. They were permitted to assist at the divine mysteries, but were not allowed either to join in making oblations or to receive the Holy Communion.

CONSISTORY COURT.—The ordinary court of a bishop, which, of old, was commonly presided over by his chancellor.

CONSUETUDINARIUM.—A consuetudinary, *i. e.* a book containing a description of the customary ritual common to any particular diocese or religious order.

CONVENT. — 1. A monastic building for monks, canons regular, or nuns. 2. A nunnery.

CONVENTUAL CHURCH.—The church attached or belonging to a convent.

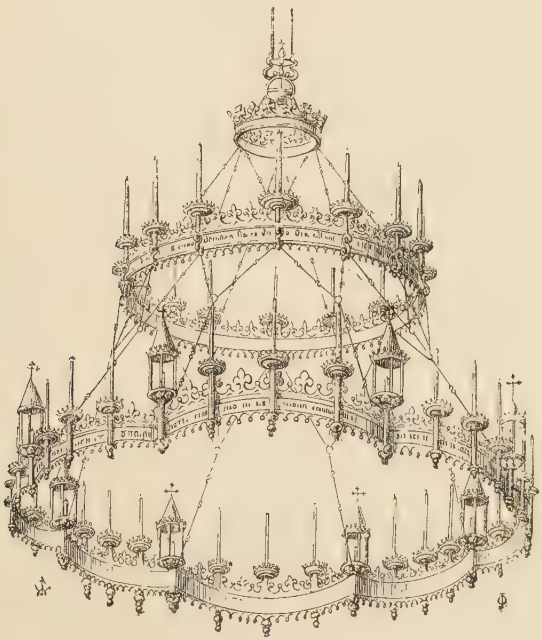
COPE.—The cope (*Cappâ pluvialis*) is an exact semicircle, like a cloak, attached to which is a hood, anciently used as such, but now a mere ornamental appendage covered with decoration. Along the straight edge of the semicircle runs the orphrey, a band of embroidery, often of the most magnificent and costly

description, usually representing figures of saints, heraldic or symbolical devices, and adorned with jewels, pearls, or precious metals. Anciently it was used chiefly in procession, at vespers, during mass by some of the assistant clergy, at consecrations, confirmations, and other solemn occasions. On our Lord's festivals, on Corpus-Christi day, on the feasts of our Lady, and at other special seasons, copes were worn by all the clergy during the recitation of divine service, the colour, of course, being regulated by that for the day. This vestment was one of the chief ornaments which the reformers thought fit practically to retain, and in the reigns of Queen Elizabeth, King James, and Charles the First, seems to have been always worn, as the rubric directs, in cathedrals and the larger parish churches; of which fact the most satisfactory proofs exist. Innumerable instances are given in the *Hierurgia Anglicana* that this vestment has been

COPE.

worn even down to this present period. Within the memory of persons living, the use of copes at the altar has been laid aside at Durham, while at the coronations of all our monarchs since the Reformation copes have been worn. Their form, however, recently has been a sad departure from that of the ancient shape, especially in that they have trains borne by pages, making them appear very unlike the ancient vestment. If the rubrics of the Prayer-book be followed, the cope should be worn by the priest at the altar on Good Friday, when there is no celebration, and by a bishop in every function, except the ministry at the altar, when, of course, he will wear the proper sacrificial robe. Of ancient copes several remain. There are five at Durham, two of which are much injured, one at Ely, one at Carlisle, two at Salisbury, one at Lichfield, several at Westminster Abbey, and very

many in the hands of private individuals; besides some at the Roman Catholic College of St. Mary, Oscott, and at St. Chad's, Birmingham, amongst other of their cathedrals. Fragments also exist in many places; at Bircham St. Mary's, Norfolk; at East Langdon, Kent; and at Romsey Abbey Church, Hants. Ancient brasses furnish numerous artistic and beautiful patterns. That of a former warden of Merton, south-west of the altar in the chapel of that college, is remarkable for an orphrey of tabernacle-work of a good ecclesiastical design.



CORONA LUCIS.—(*See next page.*)

COPE-CHEST.—A deep and broad wooden chest, semicircular in shape, for containing copes unfolded,—an ordinary piece of furniture in the sacristies of our largest and most important churches in past years. Examples are to be seen, amongst other places, at Wells Cathedral, at Salisbury Cathedral, at York Minster, at Lockinge, Berkshire, and at Church Brampton, Northamptonshire.

CORNU EPISTOLÆ.—The Epistle horn of a Christian altar, *i. e.* the right-hand corner; so reckoned when the face of the onlooker is directed towards the east.

CORNU EVANGELII.—The Gospel horn of a Christian altar, *i.e.* the left-hand corner; so reckoned when the face of the onlooker is directed towards the east.

CORONA CLERICALIS.—The clerical crown, *i.e.* the tonsure.

CORONA LUCIS.—A crown of light. A circular hanging construction for lighting a church or chapel. A circlet—single, double, or treble—containing rings of candlesticks for wax tapers, sometimes for the purpose of lighting the church, but more frequently used at Easter and other special feasts, as symbolical of Christ the Light of the World. Coronæ were placed before altars: before the rood, and before reliquaries: or they were hung in single or double rows, from east to west, in a choir. Every church or cathedral owned many such of old; and some few examples exist, from which, in England, excellent modern specimens have been made. (*See* Illustration, *preceding page.*)

CORONA NUPTIALIS.—The nuptial crown, *i.e.* the wreath or ornament placed on the head of the bride in the Western, as well as on the head of the bridegroom in the Eastern Church, at the time of marriage.

CORPORAL.—A square piece of linen, so called because the *Corpus,* or Sacramental Body of Christ, is placed on it during the Holy Sacrifice. Anciently it was much larger than it is at present. St. Isidore of Pelusium, in the beginning of the fifth century, compares it to the clean linen cloth in which St. Joseph of Arimathea wrapped the Body of our Lord.

CORPORAL WORKS OF MERCY (THE).—Seven Christian duties, as follows:—To feed the hungry, To give drink to the thirsty, To clothe the naked, To shelter the outcast, To visit the sick, To visit the captive, and To bury the dead.

CORPUS CHRISTI.—1. The Body of Christ, *i.e.* the Blessed Sacrament of our Lord's Body and Blood. 2. A feast in honour of the Blessed Sacrament, held on the Thursday after Trinity Sunday, first observed about the middle of the thirteenth century. Colleges at Oxford and Cambridge are dedicated in honour of Corpus Christi.

COSTERE.—A mediæval term for the side-hangings which, suspended on rods, anciently enclosed the altar, or, stretched upon frames, *stood at either end,* to protect the lighted tapers from draughts.

COTTA.—The Italian term for a short surplice, whether with or without sleeves.

COUCHER.—*See* Collectarium.

COUNCIL.—An assembly of the Church's rulers, *i.e.* of the bishops. The seven Œcumenical Councils are:—(*α*) Nicæa, A.S. 325; (*β*) first of Constantinople, A.S. 381; (*γ*) Ephesus, A.S. 431; (*δ*) Chalcedon, A.S. 451; (*ε*) second of Constantinople, A.S. 553; (*ζ*) third of Constantinople, A.S. 680; (*η*) second of Nicæa, A.S. 787.

COWL.—A capacious hood attached to the back of the neck of the ordinary monastic habit.

CRAMP-RINGS.—Rings of precious metal, first blessed by St. Edward the Confessor as preservatives against cramp. Many of his successors on the throne of England continued the practice. James II. was the last king who observed it.

CREDENCE (Ital. *credenza*).—A table, either of stone or wood, placed on the north or south side of the sanctuary, to receive the oblations of bread and wine, the sacred and other vessels for the Mass, and the Service-books. Sometimes the credence is formed by a recessed cavity in the wall of the church, and this most frequently on the north side of the sanctuary. The credence, when constructional, is often conjoined with the piscina.

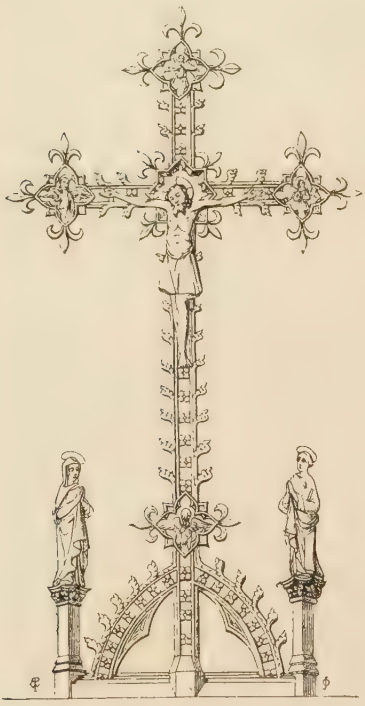
CREDO (Latin, "*I believe*").—The belief, or form of sound words, containing the Apostles' doctrine.

CRESSELLE.—The French term for a wooden rattle, used in some parts of Western Christendom instead of bells, to summon the faithful to church during the last three days of Holy Week.—*See* Clappe.

CRESSET.—An oil-lamp in which the wick floats about upon a small circle of cork. Anciently our English churches were often lighted with cressets, and the side-chapels of our cathedrals were likewise so illuminated.

CROSS.—1. A gibbet, consisting of two pieces of timber placed across each other, either in the form of a +, a T, or an ×. 2. The sign of the Christian religion, because our Blessed Lord died upon the cross. The ancient Christians prayed with their arms extended in the form of a cross. The sign of the cross has been long used, even from Apostolic times, as a mark of Christianity and as an external expression of devotion. It is practised in the administration of all the Sacraments. It is found on the tombs of the martyrs, in the ancient basilicas, over

baptisteries and altars. It surmounted the cap of the patriarch and the crown of the emperor. It was borne in processions, and placed over the graves of the faithful departed. In the fifth century it was everywhere used amongst Christians. Later on, when the Church had driven back heathenism, it was erected by the wayside, in the market-place, on hill-tops, in the cloister, and in the churchyard. Various forms of it came into use from time to time, more especially at the period of the Crusades. There was the Latin Cross and the Greek Cross, the Cross of Jerusalem, the Cross boltonnée, the Cross of Calvary, the Cross fleury, the Cross fourchée, the Cross moiline, the Cross mill-rind, the Cross ermine, the Cross formée, with many others. Crosses are found both as external and internal ornaments in the churches of the English Establishment. A cross on or above the altar is one of the legal *ornamenta* of the same; and the Cross, with the figure of our Lord attached, can be erected in sculpture over the altar, or as an important part of the rood-screen. Anciently almost every English church owned its Rood Cross, with the figures of Mary and John on either side. No sermon, or record of the Passion, could have taught the "doctrine of the Cross" more strikingly or efficiently. The rood has been recently restored in some places, and its use and advantage are obvious. Thus Christians are reminded of the great Founder of Christianity, and of the lofty precepts of the doctrine of the Cross. (*See* Illustration.)



FOURTEENTH-CENTURY CROSS, ON A CHANCEL-SCREEN.

CROSS CROSSLET.—A cross with equal arms, each of the ends of which is terminated by another cross.

CROSS, GREEK.—A cross in which the vertical and transverse parts are of an equal length.

CROSS, LATIN.—A cross the transverse beam of which is placed at one-third distance from the top of the perpendicular portion.

CROSS, MARKET.—An erection of stone, commonly vaulted, supported on four or more pillars, and entered by arched apertures on each side, surmounted by a cross. Many curious and remarkable ancient specimens exist; *e.g.* at Glastonbury, Chichester, Malmesbury, and Winchester. All these are of Pointed architecture.

CROSS OF CALVARY.—A cross on three steps. These steps are said by some writers to signify the three theological virtues—Faith, Hope, and Charity.

CROSS OF MALTA.—A cross of eight points, the badge of the Knights of Malta. The points are said to symbolize the eight Beatitudes (St. Matthew vi.).

CROSS, PAPAL.—A cross with three transverse beams, the upper one less wide than the second, and the second less wide than the third.

CROSS PECTORAL.—A cross of precious metal worn round the necks of Roman Catholic and Greek bishops, attached to a chain, symbolizing to the faithful authority and jurisdiction. It was worn by St. Alphege in the eleventh century. The example in the accompanying woodcut is taken from a sketch of an ancient Pectoral Cross preserved in the larger sacristy of the cathedral of Salamanca. (*See* Illustration.)

SPANISH EXAMPLE OF A CROSS PECTORAL.

CROSS, PROCESSIONAL.—A lofty cross attached to a staff borne in solemn processions. Anciently, on one side was sculptured a representation of our Lord in His Passion, and on the other the Blessed Virgin Mary. Some modern specimens are similarly adorned.

CROSS, RELIQUARY.—A box of precious metal, in the form of a cross, so arranged as to receive particles of the relics of the saints.

CROSS OF THE RESURRECTION OF CHRIST.—A tall slight cross, to the top of which is affixed a floating pennon of white, charged in its turn with a scarlet or crimson cross.

CROSS (THE SIGN OF THE).—A sign current amongst Christians, made in the West by drawing the three fingers of the right hand from the forehead to the breast, and from the left to the right shoulder. The use of this sign is a very ancient Christian practice, possibly as old as Christianity itself. Minutius Felix asserts it to have been a badge of faith among the primitive disciples; and Tertullian, long before material crosses were in use, tells us that "upon every motion, at their going out or coming in, at dressing, at their going to bath, or to meals, or to bed, or whatever their employment or occasion called them to, they were wont to *mark* their foreheads with the sign of the Cross; adding that this was a practice which tradition had introduced, custom had confirmed, and which the present generation received upon the credit of that which went down before them." (*Tertullian. de Coron. Mil.*, c. iii.) The following is the ordinary Oriental mode of making the *sign of the Cross*. The tips of the thumb and the two fore-fingers of the right hand are brought together (the third and fourth fingers being folded in the palm of the hand). The hand is then lifted, and the three finger-tips brought into contact with the middle of the forehead; it is then brought down to the chest, and moved transversely upwards to the right shoulder; and lastly, horizontally to the left. The meaning of the act is thus explained by certain mystical Eastern writers. The conjunction of the three finger-tips signifies in one action the equality and unity of the Three Persons of the Holy Trinity; the raising of the hand to the forehead signifies that God the Word was in heaven glorified together with the Father and the life-giving Spirit from all eternity. The descent of the hand to the waist or breast denotes that this same God came down from heaven to the earth, and was incarnate by the Holy Spirit in the womb of the ever-Virgin Mary, thus becoming man for our salvation; the motion upward to the right shoulder symbolizes that He has reascended into heaven, and is sitting at the right hand of God the Father; the horizontal motion from right to left, that our Blessed Saviour's arms were stretched out on the Cross to make atonement for the sins of the world; that He is gathering together into one body the faithful out of all nations, and that at the last day He will set the righteous on His right hand and the wicked on His left. After the joined fingers have touched the left shoulders, some Easterns lay the open palm on the left breast over the heart and bow the head. This is reputed as a declaration of devotion to the cause, and submission to the will, of the Divine Master.

CROSS WEEK.—Holy Week.

CROWN, PAPAL.—*See* TIARA.

CROZIER.—The term for a cross mounted on a staff, borne before archbishops and patriarchs, symbolizing their jurisdiction and authority. The use of the crozier is ancient, for it was borne before Pope Leo IV., St. Anselm, and Archbishop Peckham. (*See* Illustration.)

CROZIER.

CRUCIFIX (Latin, *crucifixus*).—1. A cross on which a representation of our Blessed Lord is fastened. 2. A representation in painting or statuary of our Lord fastened to the cross. The oldest examples of crucifixes are of the latter part of the seventh century, Byzantine in character.

CRUCIFIX, JANSENIST.—A crucifix in which the arms of our Lord are not extended at right angles with His sacred body, but are contractedly suspended from the cross-beam parallel with the upright portion of the cross. The symbolism of the outstretched arms is that Christ died for all men; that of the Jansenist crucifix, that Christ died only for the elect.

CRUCIFIX, PROCESSIONAL.—A crucifix placed on a staff, and used in lieu of a cross in processions.

CRUCIFIXION.—The nailing or fastening of a person to a cross, with the object of putting him to death. Crucifixion, reputed to be the most ignominious and shameful death to which any one could be exposed, was that which only the most useless and abandoned slaves suffered. At the period of our Blessed Lord's earthly life, it was a punishment peculiarly Roman; though Egyptians, Persians, Greeks, and Carthaginians had practised it previously. Prior to being fastened to the cross, either by ropes or nails, the condemned malefactor was stripped, being deprived of everything but a slight covering round the loins. In this state he was severely beaten with rods, and then compelled to carry the cross himself to the place of execution. The crime for which the person suffered was

inscribed on a transverse piece of wood attached to the top of the cross. Sometimes a wedge of wood was placed under the feet, or at the back portion of the body, in order to aid in supporting its weight. After the cross was furnished with name and crime (for the criminal was affixed to it in a horizontal position, lying on the ground), it was lifted, dropped into a socket of wood in the earth, and then securely wedged by small stakes. At this crisis, a portion of strong wine and myrrh, to soothe pain, was offered to the sufferer. A party of soldiers always kept guard until he had breathed his last; and if the criminal's agony was unusually prolonged, the captain had a traditional authority to break his limbs, and otherwise put him out of his misery.

CRUETS.—Two small vessels or flagons for containing the wine and water used in the celebration of Holy Communion.

CRUETS.

They are found existing made of crystal, silver, glass, latten, and sometimes of gold. When in pairs, the letter V (*vinum*) was engraved on one, and A (*aqua*) on the other. The specimens engraved are of the fifteenth century. (*See* Illustration.)

CRUSADE.—A Portuguese coin, on which a representation of the Crucifixion appears.

CRYPT (Greek, κρύπτω, *I hide*).—1. An underground cell or cave, more especially such as are found in churches and cathedrals for the interment of the faithful. 2. A subterranean chapel or oratory. 3. The resting-place underground of the relics of a martyr.

CRYPTÆ.—A name given to the Catacombs or burial-places of the primitive Christians in Rome and elsewhere.—*See* ARENARIA.

CRYSOM-CLOTH.—*See* CHRISOM.

CUP.—*See* CHALICE.

CURATE.—A cleric licensed to the cure of souls in a particular district.

CURE.—1. A spiritual charge. 2. A cure of souls.

CURIALITY.—The prerogatives of a court.

CURSARIUS.—1. A manuscript containing the ordinary course of daily service. 2. A missal. 3. A breviary.

CURSUS.—A course: a rule of service. Hence a term to designate the peculiar Missal of any particular diocese, province, or national church. It is likewise sometimes applied to the MS. *Ceremoniale* in mediæval writers.

CUSP.—In Pointed architecture, a projecting point in the foliation or carved foliage of tracery.

CUSTODIA.—1. This word signifies a shrine of precious metal, in the shape of a cathedral, in which, as in a tabernacle, the Blessed Sacrament was carried in procession on Corpus-Christi day and other solemn occasions. 2. It is also sometimes used to designate the processional shrine containing the relics of a saint.

CUSTOS ECCLESIÆ.—1. The keeper of a church; the sexton or sacristan. 2. The preserver of order in a church. 3. In some cathedrals, the *Custos puerorum* was also *Custos ecclesiæ*.

CYMOPHANE.—A mineral, known also as chryso-beryl.

AILY CELEBRATION.—An Anglican term, signifying the diurnal offering of the Christian sacrifice,—a practice as old as the times of Tertullian, or even of the Apostles themselves. (Acts ii. 42—46.)

DAILY PRAYER. — An Anglican term for the Matins and Evensong of the Established Church of England. There are about 1,500 churches in which daily service is said throughout the whole of the United Kingdom.

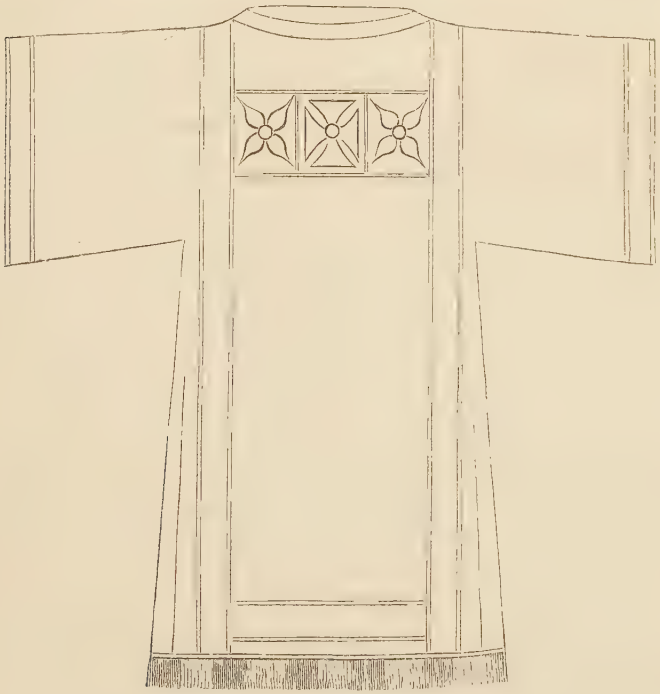
DAILY PREFACE.—The Preface used on all ferial days in the Church of England, immediately before the *Sanctus* in the service of the Holy Communion.

ΔΑΙΜΟΝΑΡΙΟΣ (*Δαιμονάριος*).—The Greek term for a demoniac.

DAIS.—A raised floor or platform at the upper end of a refectory or dining-hall, where the high table is placed.

DALMATIC (Latin, *dalmatica* vel *tunica*; Greek, δαλματικὴ vel δελματική).—The Dalmatic, so called, probably, because it was originally worn as an ordinary dress in Dalmatia, is a long robe with sleeves, open up the sides about two feet, for many centuries regarded as the peculiar garment for deacons at the Christian sacrifice. In regard to this vestment and the Tunicle or Tunic, the former is the dress of the deacon, the latter that of the sub-deacon; their general shape being very similar, except that the Dalmatic has longer sleeves than the Tunic, was occasionally fringed, it reached nearer to the feet, and was more profusely ornamented. Throughout the Latin communion there is now no distinction between the vestments of the deacon and sub-deacon at Mass. In the earlier ages of the Church the Dalmatic was probably made of linen, but in later times this was laid aside for silks, satins, and other costlier materials. It was always adorned with coloured stripes, which ran over the shoulders, and, falling before and behind, were linked together

on the breast and back by two other stripes. These, in the Middle Ages, were mostly embroidered with symbolic devices, and often adorned with gems and plates of precious metals. But the use of it was not wholly confined to deacons, for it was anciently the custom of the Holy See to permit this vestment to be worn by bishops as a peculiar privilege. The Dalmatic was sometimes worn by prelates as early as the fourth century. St. Cyprian, just before his martyrdom, "cum se Dalmatica exspoliasset, et diaconibus tradidisset, in linea stetit."—(Ruinart,



DALMATIC.

Acta Martyrum, fol. 1713, p. 218.) And that it was used by them in England is evident; for when the body of St. Cuthbert, buried A.D. 687, was disinterred A.D. 1004, it is recorded that amongst other vestments was found his Dalmatic of purple. The ancient Sarum use required a bishop, when saying Mass, in addition to other garments, to be vested both in Tunic and Dalmatic, the former of which was usually sky-blue in colour, and the latter fringed. Such is the custom abroad now. According to Georgius, a distinguished and learned Italian ritualist of the early part of

the last century, the Dalmatic was at one time proper to the deacons of Rome, and conceded gradually to ministers of that order in other parts of the Church. Later, the privilege of wearing the Tunic and Dalmatic was granted to abbots. The use of the latter was also permitted to kings and emperors, both at their coronation and when solemnly assisting at the Holy Sacrifice. It still forms a portion of the vestments used by English sovereigns at their coronation. At certain solemn seasons, the Sarum Rite directed the thurifers, candle-bearers, and singing-clerks to be vested in Tunics; for instance, at the Eucharist on Resurrection Sunday, and during the solemn procession on the feast of Corpus Christi. Our present rubric regarding the "ornaments of the minister" relegates us to that which directs the gospeller and epistoler "to have upon them the vestures appointed for their ministry, that is to say, albs with Tunicles," innumerable specimens of which can be seen on ancient monuments and memorial brasses.

DAMASK (Ital. *dommasco*, from Damascus).—1. A woven stuff of silk, having certain parts raised above the ground, representing flowers and other figures, used very frequently in the making of ecclesiastical vestments. 2. A kind of wrought linen, manufactured in Flanders, in imitation of damask silk, used in the services of the Church for towels, baptismal cloths, &c.

DEACON (Latin, *diaconus*).—A cleric in the lowest degree of holy orders. The office of a deacon is to baptize, to assist the priest at the altar, to minister the chalice at communion, and to preach, if licensed by the bishop. His distinctive official dress is cassock, amice, alb, girdle, maniple, stole placed over the left shoulder, and dalmatic.

DEACONESS.—1. A female deacon in the primitive Church. 2. The term for a kind of quasi-Sister of Mercy amongst certain Continental and other Protestants.

DEAD, PRAYERS FOR THE.—Prayers offered by the Church Militant, whether in the Mass or on other occasions, for the faithful who have departed this life in the faith of Christ, that God may grant unto them eternal rest and perpetual light.

DEADLY SINS, THE SEVEN.—Those wilful transgressions of the law of God which put the offender out of His favour. They are as follows:—1. Pride; 2. Covetousness; 3. Lust; 4. Anger; 5. Gluttony; 6. Envy; 7. Sloth.

DEAN (French, *doyen;* Spanish, *decano*).—1. In the Church of England, the chief ecclesiastical dignitary of a cathedral or

collegiate church, and the president or head of the chapter of the same. 2. An officer exercising jurisdiction over the junior inmates in either of the colleges of our universities.

DECADE.—Every tenth bead of a rosary.—*See* ROSARY.

DECALOGUE (Greek, δέκα and λόγος).—The Ten Commandments or precepts given by Almighty God on Mount Sinai to Moses.

DECANI STALL.—The south-west stall in a cathedral or collegiate church, placed at the right-hand side on entering the choir, pertaining to the Dean or Provost. The Dean's Stall.

DECOLLATION.—A beheading.

DECREES.—1. Edicts, ordinances, or proclamations. 2. Ecclesiastical constitutions or decisions made without any suit by the Roman curia;—a complete collection of which was made by Gratian in the twelfth century.

DECRETALS.—1. Authoritative orders or decrees. 2. Letters of the Popes determining some point or question in ecclesiastical law. 3. A formal collection of Papal decrees.

DEDICATION.—1. The act of consecrating to Almighty God or to a sacred use by religious ceremonies. 2. Solemn appropriation of a person or thing to the service of religion. 3. The act of devotion or giving to some person or thing.

DEESIS.—A Greek term for a petition or suffrage.

DEGRADATION.—The act, done by a bishop or metropolitan, by which criminous clerks are formally and publicly deprived of all the privileges and immunities attached to their order. The Apostolical Constitutions, as well as the canons of Nicæa, St. Basil, and St. Peter of Alexandria, prove the universality of the practice. There is a distinction, which should not be unnoticed, between deposition and degradation. The latter always included the former. Simple deposition, however, only prohibited a clerk from exercising the powers of his order, or any inferior ecclesiastical office; whereas degradation removed him from spiritual and subjected him to civil jurisdiction.—(*Vide* Martene, *De Ant. Eccl. Ritibus,* ii. p. 317; Van Espen, *Jus Eccles.,* pars iii. tit. xi.)

DEGREE.—The steps of an altar.

DEIPARA.—A title given by Catholics to the Mother of God, and so signifying the position of Mary in the economy of grace; indicating that He to Whom she gave birth at Bethlehem is God as well as Man.

DEMYTY.—Dimity, a kind of fustian, of which ecclesiastical vestments of an inferior character were sometimes made in England during mediæval times. Possibly so called, because it was first manufactured at Damietta.

DENARII DE CANTATE.—Offerings made at Pentecost for the benefit of the clerics, singing-men, and choristers of a cathedral church.

DEODAND.—A term, founded on the Latin, signifying "a gift to Almighty God."

DEOSCULATORY.—A pax; that is, an ornament by which the kiss of peace is given in the Mass.—*See* PAX.

DEPOSITION.—The burial of a saint, signifying the temporary consignment to the earth of a body, to be raised at the Resurrection of the Just.—*See* DEGRADATION.

DEPRECATION.—1. A praying against. 2. A petitioning or entreating that a present evil may be removed and a future averted.

DE PROFUNDIS ("Out of the deep").—The two first words of the 130th Psalm, found in the Western Church in the Service for the Burial of the Dead.

DESK.—1. A stand, whether of wood or metal, placed on the altar for the Service-book or Missal. 2. A chancel-stall or bench at which clerics chant the Divine office.

DESPONSATE.—To betroth.

ΔΕΣΠΟΤΙΚΟΣ (Δεσποτικός).—A Greek term appropriated to our Blessed Lord.

DEUS MISEREATUR ("God be merciful").—The title of the 67th Psalm, which occurs in Evensong of the Church of England, and is permitted to be there used in lieu of the *Nunc Dimittis*.

DEUTEROCANONICAL (Greek, δεύτερος and κανών).—1. An epithet recently applied to the books of the Apocrypha. 2. That which is *second*, or inferior to that which is canonical. 3. Sacred books read in the services of the Christian Church, not found in the Hebrew canon of Holy Writ.

DEUTEROGAMY.—A second marriage after the death of a first husband or wife.

DEUTEROON.—A Greek term for a "sub-dean."

ΔΕΞΑΜΕΝΗ (Δεξαμένη).—A Greek term for the pool of a baptistery.

DIACONICUM.—1. The place for the deacons. 2. An inner sacristy, where the deacon prepares the *ornamenta* and sacred vestments for the Christian Sacrifice.

ΔΙΑΚΟΝΙΑ (Διακονία).—A Greek term for any ecclesiastical function, especially the diaconate.

DIAPSALMA (Greek, διάψαλμα).—A term used to signify a peculiar manner of chanting the Psalms, in which the chief singer sang the first portion of an appointed division, and the people joined in the concluding part.

DIATAXEIS.—A Greek term, sometimes applied to the more solemn portions of the Oriental Liturgy.

DIES IRÆ ("Day of Wrath").—The first words of the well-known Latin hymn used in the Burial Service of the Western Church. Various texts of it exist; that in the *Missale Romanum,* that found at Zurich, and the Mantuan form. It has been attributed to various writers, but Lucas Wadding, in his *Annales Minorum,* gives the authorship to Thomas of Celano (A.S. 1230), the pupil and attached friend of St. Francis of Assisi. This sublime hymn is held in the highest veneration throughout the whole Western Church, and is found in almost every hymnal of the Church of England.

DIGAMY.—Second marriage.

DIGESTS.—Short statements of experts and recognized authorities upon both the principles and details of civil law.

DIGNITARY.—A high ecclesiastical officer; *e.g.* the dean, sub-dean, canon, chancellor, treasurer, prebendary, and precentor of a cathedral, as also an archdeacon.

DIGNITY.—True honour; an elevated office, civil or ecclesiastical, giving rank in society.

ΔΙΚΑΝΙΚΙΟΝ (Δικανίκιον).—A Greek term for a pastoral staff.

DILAPIDATION.—A voluntary wasting or suffering to go to decay any ecclesiastical building in possession of an incumbent.

DILAPIDATOR.—One who creates or causes dilapidation.

DIMISSORY LETTERS.—Letters given by the bishop of one diocese to a candidate for ordination, to enable him to receive orders at the hands of a bishop of another diocese.

DIOCESAN.—1. A bishop: one in possession of a diocese, and exercising ecclesiastical jurisdiction over the same. 2. Pertaining to a diocese.

DIOCESAN SYNOD.—A gathering of the clergy of a diocese, presided over by the bishop, assisted by his chancellor, to enforce canons of a superior council, or to confer on matters concerning the good estate of the diocese.

DIOCESE (Greek, *διοίκησις*).—1. The extent of a bishop's jurisdiction. 2. An ecclesiastical division of any kingdom or state, subject to the authority of a bishop.

DIPPING.—1. The act of plunging or immersing. 2. Baptism by dipping was commonly practised by the ancient Church, is still the written rule of the Western Church, though the pouring of water upon the subject is allowed, and has become almost universal.

DIPTERAL.—Two-winged; a term sometimes applied to the double transepts of a cathedral church.

DIPTYCH (Greek, *τὰ δίπτυχα*).—1. Amongst the ancients, a book or tablet, usually having two leaves or portions. This term was applied to a public register of the names of consuls and other magistrates amongst the heathens, and of bishops and martyrs amongst the Christians. 2. A folded religious picture, either of carved work or painting. 3. In mediæval times a volume in which the names of benefactors to a church, cathedral, or religious house were recorded, in order that they might be duly remembered before God during certain religious services and commemorations.

DIPTYCH.

DIRECTION.—1. The act of governing. 2. The act of giving spiritual advice.

DIRECTOR.—One who superintends, manages, or governs. One who gives spiritual advice to those who seek for it.

DIRGE.—A funeral song, intended to express sorrow, grief, and mourning. Anciently, in England, a groat was paid to a chantry priest for singing a dirge.

DIRIGE.—The first Latin word of a verse in the funeral psalms, commencing, "Direct my steps," which anciently stood as an antiphon to those psalms in the old English service for the dead: hence the term "Dirge."

DISCHURCH.—To deprive of the rank of a church.

DISCIPLE (Latin, *discipulus*).—A follower, learner, adherent, or supporter.

DISCIPLINA ARCANI ("the discipline of the secret").—A term used to signify the reserve practised by the Primitive Church towards those who were unbaptized, with regard to the faith, sacraments, and practices of Christians.

DISCIPLINE (Latin, *disciplina*).—1. The execution of the laws by which the Church is governed. 2. Self-chastisement, or bodily punishment enjoined by another on a delinquent in any Christian church where such powers are still exercised. 3. An instrument of self-punishment.

DISH.—A broad, open vessel, sometimes used in ecclesiastical ceremonies for the purpose of symbolical lavations.—*See* ALMS-DISH.

DISK (Greek, δίσκος).—A Greek term for the paten.

ΔΙΣΚΑΡΙΟΝ (Δισκάριον).—A Greek term for a paten or plate used in the Christian Sacrifice.

DISORIENTATED.—Turned from the east—turned from the right direction. Some churches are built otherwise than with their altars towards the east; *i.e.* at variance with the general rule of the Church.

DISPENSATION.—1. Exemption. 2. The granting by proper authority of a formal license to do something which is forbidden by canons or laws, or to omit that which is commanded by the same authority. 3. That which is dispensed or bestowed: a system of principles and regulations; *e.g.* the Christian Dispensation.

DISTRIBUTION OF THE ELEMENTS.—An Anglican phrase, signifying the bestowal of the Body and Blood of Christ in the Holy Eucharist under the form of bread and wine.

DIVINE OFFICES.—1. The seven Canonical hours; *i.e.* Lauds, Prime, Terce, Sext, Nones, Vespers, and Compline. 2. In the Church of England, Matins and Evensong.

DIVINE SERVICE.—A term signifying that service which

is Divine, *i.e.* the Eucharistic service. This term is loosely applied to any sacred service.

DOCTOR.—A cleric skilled in theology, or the laws of the Church.

DOCTOR OF GRACE (THE).—St. Augustine of Hippo.

DOCTORS (THE FOUR) OF THE LATIN CHURCH.—SS. Augustine, Ambrose, Jerome, and Gregory.

DOCTRINE.—The formal teaching of the Church Universal.

DOGMA.—A specific and authoritative proposition or statement concerning revealed religion.

DOGMATIC THEOLOGY.—Authoritative scientific teaching of what is known to be true as regards the Christian religion.

DOLE (Saxon, *dal*).—1. The act of dealing or distributing. 2. A part, a share, a portion. 3. A gift in money or kind at a funeral or elsewhere.

DOLESTONE.—A stone at which doles are distributed.

DOM (Latin, *dominica*).—A cathedral.

DOME (French, *dôme*).—1. A fabric. 2. A spherical roof; a cupola.

DOMINATIONS.—*See* Angels, Nine Orders of.

DOMINICA IN ALBIS.—*See* Low Sunday.

DOMINICAL.—Pertaining to Sunday.

DOMINICAL ALTAR.—The altar on which the high or parish Mass is celebrated on Sundays; that is, the high or chief altar. In cathedrals it is sometimes one of the altars to the west of the choir-screen, but usually the chief or high altar within the choir.

DOMINICALE.—The Sunday dress, which usually included a special veil, anciently worn by women when receiving the Holy Eucharist. This custom, as far as regards the veil, even now called "Dominicale," is still retained in England amongst some of the Roman Catholic nobility and gentry.

DOMINICAL LETTER (Latin, *dominicalis*).—The first seven letters of the alphabet, one of which marks Sunday in the calendar.

DOMINICANS.—An order of monks founded by St. Dominic, in 1205, called also Black Friars or Friar Preachers.

DOMINICUM.—1. A name given to the Lord's Day; 2. to the Sacrament of the Lord's Supper; 3. to the House of the Lord; and 4. to the services of Sunday.

DONATIVE.—The term for a benefice, bestowed by its founder or patron, without either presentation or institution by the bishop of the diocese in which the same is located.

DOORKEEPER (Latin, *ostiarius*).—One of the minor or inferior orders of the Latin Church, ordained without the imposition of hands.

DORNEX.—An inferior kind of damask, anciently used for church vestments, altar-hangings, &c., originally manufactured at Doornick (Tournai), in Flanders.

DOSSAL (Latin, *dorsum*; French, *dos*).—A hanging of silk, satin, damask, or other stuff placed at the back of an altar or stall. The altar-dossal should have a representation of the Crucifixion embroidered on it; or, if there be a crucifix on the altar, there should be depicted one of the Joyful Mysteries.

DOUBLE.—A term used to specify certain holy days, on which the Antiphons are doubled, *i.e.* repeated both at the beginning and the end of the solemn Canticles.

DOUBLE (GREATER).—Those holy days on which the Antiphon is repeated entire before and after the Canticles. Greater doubles have both a first and second Evensong.

DOUBLE (LESSER).—Those holy days on which the first words only of the Antiphon are sung before the Canticles, and the Antiphon in its entirety is sung after it.

DOVE.

DOVE.—1. The Christian symbol of the Holy Ghost. 2. A vessel shaped like a dove, in which, during mediæval times, the Blessed Sacrament was reserved. The example in the

accompanying woodcut—a dove standing in a dish, and suspended by chains—is of thirteenth-century French work, and is said to be preserved in a private museum of mediæval antiquities in Paris.—*See* COLUMBA.

DOXOLOGY (Greek, δοξολογία).—1. The *Gloria in Excelsis.* 2. The *Gloria Patri.* 3. The ascription to the Holy Trinity after a sermon. 4. The concluding part of the Lord's Prayer, occurring in St. Matthew's Gospel. 5. The end of some of the Apostolic and Patristic epistles.

DRAIN.—A channel through which water or other liquid flows off: hence a Piscina.—*See* PISCINA.

DRAPERIE.—Hangings, curtains, tapestry.

DRAPET.—A cloth, a coverlet. Hence the covering of a hearse, or stall-desk in a church.

DUPLICATION.—1. The act of doubling. 2. A second offering of the Christian sacrifice by the same priest on the same day. On Christmas-day alone is it canonical or right to celebrate more than once.

AGLE.—A term used to designate a brazen or wooden lectern, the upper portion of which represents an eagle with outstretched wings, on the back of which is a book-rest. Many ancient examples of such lecterns remain in our collegiate and cathedral churches, and a great number of new specimens have been made for use after the old models.

EAST (TURNING TO THE).—A practice current both amongst the clergy and laity at the time of service, more especially during the singing of the Creeds, the *Gloria Patri*, and the *Gloria in Excelsis*.

EASTER ANTHEMS.—An Anglican term for certain special sentences appointed for use, instead of the Invitatory Psalm, *Venite*, on Easter-day, and by inference, during the Octave of that festival, beginning, "Christ our Passover is sacrificed for us."

EASTER CANDLE.—This is otherwise called the Paschal Candle,—a type of the pillar of fire which led the Israelites through the wilderness. It is a large wax candle, solemnly blessed and lighted on Easter-eve, placed on the north side of the sanctuary, and re-lighted at every High Mass during the Easter season. Its use is said to have been enjoined by Pope Zosimus, A.D. 418. Many constructional paschal candlesticks exist; *e. g.* at St. Agnes's at Rome, St. Anthony's at Padua.—*See* PASCHAL CANDLE.

EASTER IMAGE.—A figure of a dead Christ in wood or precious metal, in the breast of which the Blessed Sacrament was anciently placed on Maundy-Thursday in a receptacle specially prepared for it. Dugdale's *Monasticon Anglicanum* contains a description of such an Easter image, "silver and gilte, having a berale before and a diadem behind," formerly belonging to the cathedral church of Lincoln.

EASTER OFFERINGS.—Donations anciently given to the parish priest, by the faithful at Easter, on occasion of making their paschal communion.

EASTER SEPULCHRE.—A recess in the north wall of certain old English churches, in which the Blessed Sacrament was solemnly reserved for worship from the Mass of Maundy-Thursday. There is a good example of an Easter sepulchre, a remarkable specimen of thirteenth-century work, in the north chapel of Haddenham church, Bucks.

ECCLESIASTIC.—A clerk in orders, consecrated to the service of the Church and to the ministry of religion.

ECCLESIASTICAL.—Relating to the Church.

ECCLESIASTICAL CENSURE. — A censure pronounced by an ecclesiastical judge, *i.e.* by a bishop or by a bishop's chancellor or duly-appointed official.

ECCLESIASTICAL ORNAMENTS. — Vestments, church-fittings, sacred vessels, or anything employed in the due rendering of the services of the Church.

ECCLESIASTICAL YEAR.—The year as reckoned by the Church kalendar, commencing on the first Sunday in Advent.

ECCLESIOLOGIST.—A person versed in ecclesiology.

ECCLESIOLOGY.—The science of church-building, arrangement, and decoration.

ECTENE.—Certain solemn intercessions in the services of the Eastern Church.

EDWARD VI.'s FIRST PRAYER-BOOK. — A Prayer-book in English, issued by authority of Convocation and Parliament; first printed and published in the year 1549.

EDWARD VI.'s SECOND PRAYER-BOOK. — A revised edition of the former, much mutilated and disfigured through the influence of foreign meddlers; published in 1552.

EIKΩN (Εἰκών).—The Greek term for a religious picture.

EILETON (Greek, εἴλητον).—The Greek term for an unblessed corporal.

EIPHNH (Εἰρήνη).—A Greek term for the kiss of peace.

EIPHNIKA (Εἰρηνικά).—A Greek term for the collects for peace in the Oriental Church.

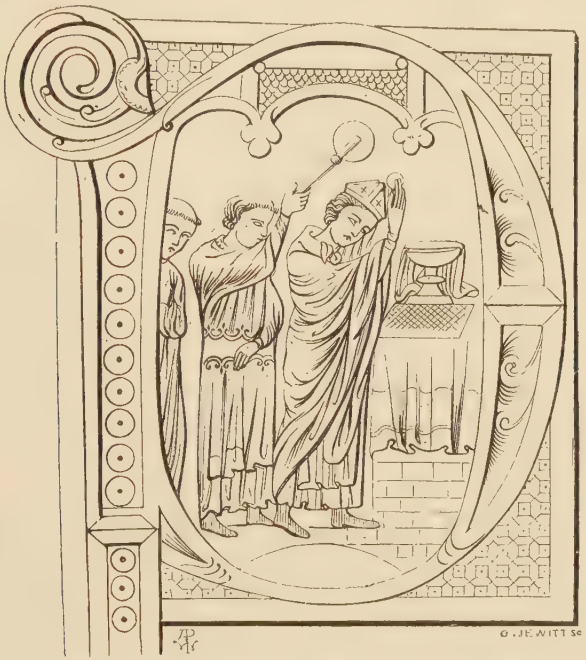
EISODOS MEGALE (Greek, εἴσοδος μεγάλη).—The formal entrance of the celebrant, in the Oriental Liturgy, into the sanctuary with the sacred oblations.

EISODOS MIKRA.—(Greek, εἴσοδος μικρὰ).—In the Oriental Liturgy, the formal entrance of the celebrant into the sanctuary with the Book of the Gospels.

EJACULATORY.—Suddenly darted out; words uttered in short sentences.

EJACULATORY PRAYER.—Devotional utterances of a brief, sudden, and hearty character.

ELECTION OF BISHOPS.—The election by members of a cathedral chapter of a bishop-designate to a vacant see.



ELEVATION OF THE HOST. FROM AN OLD ILLUMINATION.

ELEEMOSYNARIUS.—The almsgiver or almoner of a religious house or body.

ELEMENTS.—The bread, wine, and water used in the celebration of the Holy Eucharist.

ELEVATION OF THE HOST.—The solemn uplifting of the Blessed Sacrament of our Lord's body and blood immediately after the act of consecration; first, for the formal offering of It to the Eternal Father; and, secondly, in order that It

may be adored by the faithful present. The example in the accompanying illustration is curious. There appears to be a kind of canopy over the sanctuary. The altar is of stone; and a bishop, wearing his mitre, elevates the Host. The deacon in alb and dalmatic, with wide embroidered girdle, is using the *flabellum* or fan. The subdeacon stands behind.

ELIZABETH'S PRAYER-BOOK.—A third form of the Book of Common Prayer, revised once again in some unimportant particulars, and published in 1559.

EMBER DAYS.—The Wednesday, Friday, and Saturday of the four Ember seasons. These are all days of fasting.

EMBER WEEKS ("*Quatuor tempora*").—The weeks beginning with the first Sunday in Lent, Whit-Sunday, the Feast of the Exaltation of the Cross (Sept. 14), and the Feast of St. Lucy (Dec. 13). Ordinations are commonly held in the Church of England on the respective Sundays following these weeks. By publicly observing them, the Church intends to remind the faithful that they are bound, by prayer and fasting, to remember those about to receive the grace of ordination.

EMBLEM (Greek, ἔμβλημα).—A typical representation, intended to set forth some moral or religious instruction: a typical designation.

EMBLEMATICAL.—Pertaining to or comprising an emblem.

EMBOLISMUS — A prayer against temptation, amplifying the petition in the Lord's Prayer, added to that prayer in the Eastern Liturgies.

EMINENCE (Latin, *eminentia*). — 1. Elevation, exaltation, high rank, distinction. 2. A title of honour given to Roman cardinals and to certain Russian prelates.

ΕΜΦΩΤΙΟΝ (Ἐμφώτιον).—A Greek term for the white baptismal robe.

ENAMEL.—1. A substance of the nature of glass, rendered opaque by an admixture of oxide of metal with a flux. 2. Inlaid metallic colourings, burnished smooth, and with a glossy surface, constantly used in the adornment of sacred vessels for the sanctuary.

ENCAUSTIC.—Pertaining to the art of painting in heated wax or clay, by which bright colours are rendered permanent. Encaustic tiles are those which have undergone this process.—*See* TILE.

ENCHIRIDION. — An ecclesiastical manual, containing prayers, litanies, and rubrical directions of the Oriental Church.

ENCŒNIA (Greek, *ἐγκοίνια*).—Festivals anciently observed in commemoration of the building of cities or churches. In later times, ceremonies renewed annually at Oxford, commemorating founders and benefactors of the colleges of that university.

ENGLISH LITURGY.—The service for Holy Communion in the Book of Common Prayer.

ΕΝΟΡΙΑΚΟΣ (*Ἐνορίακος*).—A Greek term, signifying "parochial."

ENTHRONIZATION.—The formal placing of a newly-consecrated bishop into his episcopal seat in the cathedral of his diocese, by which act he obtains possession of the temporalities of his see.

ΕΝΤΟΛΗ (*Ἐντολή*).—A Greek term, signifying the commemoration of the departed.

ENTOMBMENT.—Burial: depositing in a tomb. "*The* Entombment" is a technical term for the representation of the burial of our Blessed Lord.

EPICLESIS (Greek, *ἐπίκλησις*).—A Greek term for an invocation.

EPIGONATION.—An ornament of gold or silver tissue, in shape like a diamond, worn by Oriental prelates, suspended from the right side of their zone.

EPIMANIKION.—The Greek term for a priest's maniple.

EPIPHANY ("Manifestation").—A feast observed on January 6th to commemorate the finding of our Blessed Lord by the three kings of the East in the stable of Bethlehem. Their names are said to have been Jaspar, Melchior, and Balthazar. In later life St. Thomas is believed to have baptized them, and they spent their lives in preaching the Christian religion. After death their sacred relics were preserved, and eventually removed to Cologne Cathedral, where they now remain.

EPISCOPAL.—1. Belonging to bishops. 2. Governed by bishops.

EPISCOPAL MANTLE.—*See* CHIMERE.

EPISCOPAL RING.—*See* BISHOP'S RING.

EPISCOPAL VESTMENTS.—The official ecclesiastical dress and *ornamenta* pertaining to a bishop; viz. purple cassock, amice, alb, rochet, stole, tunicle, dalmatic, maniple, chasuble, mitre, gloves, episcopal ring, sandals, buskins, and pastoral staff. To these are added, for an archbishop, the pall, and a crozier borne before him.

EPISCOPALIAN.—One who belongs to an episcopal communion.

EPISCOPATE.—1. A bishopric. 2. The office and dignity of a bishop. 3. The order of bishops.

EPISTLES.—Letters written by the Apostles and Primitive Fathers to certain persons or churches.

EPISTLE SIDE OF A CHURCH.—Supposing the altar to be placed at the east end, the south side of a church.

EPISTOLARIUM.—A Latin term for the Book of the Epistles as used in the Communion Service.

EPISTOLER.—1. A subdeacon. 2. The assistant of the celebrant, who reads the Epistle at High Mass.

EPITRACHELION (Greek, *ἐπιτραχήλιον*).—A Greek term for a priest's stole.

ΕΠΙΧΥΤΗΣ (*Ἐπιχύτης*).—A Greek term for a water-stoup.

ΕΠΤΑΠΑΠΑΔΟΝ (*Ἑπταπάπαδον*).—A Greek term for the oil used in the unction of the sick.

ERASTIAN.—A term used to designate a follower of Thomas Erastus, a German physician, who maintained that the Church should be wholly dependent on the State for its interpretation of doctrines, as well as for government and discipline.

ESCALLOP.—A bivalved shell of the genus *Pecten*, its surface marked with ribs radiating from the hinge outward. The shell worn in the caps of pilgrims. These shells are sometimes used for pouring on the water in the administration of holy baptism.

EUCHARIST (Greek, *εὐχαριστία*).—1. The act of giving or returning thanks. 2. A term used to designate the service of Holy Communion, both in the Eastern and Western parts of the Christian family.

EUCHARISTIC ADORATION.—The adoration of our Blessed Lord, present in the Eucharist under the species of bread and wine.

EUCHELAION (Greek, εὐχηλάιον).—A Greek term for the oil used in the unction of the sick. In the Oriental Church it is not consecrated by a bishop, but by seven priests.

EUCHOLOGION (Greek, εὐχολόγιον).—A Greek term for a Service-book which comprises the Liturgy of the Eastern Church, forms for administering the Holy Sacraments, and for other services, rites, and ceremonies. Joseph Goar's edition of this book is highly renowned.

EULOGIÆ.—*See* ANTIDORON.

EVANGEL.—An old English term for the Gospel.

EVANGEL OF THE MASS.—That Gospel which is always read at the conclusion of the Latin Mass, *i.e.* St. John i. 1—15.

EVANGELICAL.—According to the Gospel.

EVANGELICAL COUNSELS (THE).—Christian precepts not universally binding on the faithful. They are as follows:—voluntary poverty, chastity, and obedience.

EVANGELIST.—A writer of the history of our Blessed Saviour Jesus Christ.

EVANGELISTERIUM.—A term used to designate the Book of the Gospels which is used in the Mass.

EVANGELISTIC SYMBOLS.—Four pictorial illustrations emblematical of, and respectively assigned to, the four Evangelists; *i.e.*, the man to St. Matthew, because in his Gospel he begins with the human genealogy of our Lord; the lion to St. Mark, because he commences his Gospel with the record of the voice of one crying in the wilderness; the ox to St. Luke, because he recorded the sacrifice of Zacharias; and the eagle to St. John, because he treats dogmatically of the incarnation. Sometimes St. Matthew is symbolized by an angel. These symbols are found depicted as early as the fifth century.

EVE, or EVEN.—1. The latter part or close of the day and beginning of the night. 2. The evening of the day before a festival, whether a vigil or not.

EVENSONG.—The Anglican term for vespers; that is, for the daily evening prayer of the Church of England.

EVITERNAL (Latin, *æviternus*).—In duration infinitely long.

EWER (Saxon, *huer*).—A kind of pitcher used to bring water for washing the hands.

EWER (BAPTISMAL).—A vessel for holding the water with which to fill the font.

EWERY.—A mediæval term for the scullery of a religious house.

EXALTATION.—The act of raising high.

EXALTATION OF THE CROSS.—The act of elevating the Cross on which our Lord suffered, found at Jerusalem by the Empress St. Helena, for the veneration of the faithful. A festival in honour of this act, still observed in the Church of England on September 14th, was first instituted A.S. 335.

EX ANIMO.—Literally, "from the mind," *i.e.* sincerely, or heartily.

EXARCH.—1. A viceroy of the Byzantine emperors. 2. In the Oriental Church, a title assumed by certain bishops and patriarchs. 3. In more recent times, an overseer of the clergy appointed by the Eastern bishops.

EX CATHEDRA (Latin, literally, "*from the chair*"). — A statement made from the chair of authority. Hence an authoritative judgment is said to be given "*ex cathedrâ.*"

EXCOMMUNICATION.—The act of ejecting from a church.

EXCOMMUNICATION, GREATER (THE). — A censure which deprives the person on whom it is inflicted of all services and sacraments of the Church, as well as of any kind of communication with the faithful.

EXCOMMUNICATION, LESSER (THE).—A censure which deprives the person on whom it is inflicted of the sacraments and services of the Church.

EXEDRA.—A mediæval term for an apse.—*See* Apse.

EXHORTATION. — 1. The act of exhorting; incitement; the act of inciting to laudable deeds. 2. A term given in the Church of England to certain addresses in Matins, Evensong, the Communion, and other services.

EXHORTATION, or EXHORTATORY WEEK.—The week prior to Septuagesima Sunday; so called because the services contain exhortations to the faithful to prepare duly for Lent.

EXOMOLOGESIS (Greek, ἐξομολόγησις).—A Greek term for sacramental confession.

EXORCISM.—1. The act of expelling evil spirits from certain persons or places by the instrumentality of religious rites and prayers. 2. A deliverance from the influence of malignant spirits by the divine power of Holy Church.

EXORCISTS (Greek, ἐπορκισταὶ or ἐξορκισταί).—Officers in the ancient Church whose ministrations concerned the possessed, over whom they were to pray. (*Vide* St. Cyprian, Epist. lxxv. lxxvi.) Formerly this office or order was looked upon as a free gift of the Spirit, or *charisma*, in which light it was regarded in the Eighth of the "Apostolical Constitutions"; but at a later period it became a formally-constituted office, of which the duties were extended to the care of the catechumens. (Vide *Statuta Eccl. Ant.*, c. 7; Thorpe's *Ancient Laws*, vol. ii. p. 379.) In the pre-Reformation English Church, as amongst Roman Catholics, the exorcist was the third of the minor orders. He was ordained by the delivery of a book and prayer.

EXPECTATION WEEK. — 1. The week before Whit-Sunday; so called because the Apostles looked for or expected the coming of the Holy Ghost. 2. This term is sometimes applied by mediæval writers to the week before Christmas, when the Blessed Virgin looked for the birth of her Divine Child.

EXPOSITION OF THE BLESSED SACRAMENT. — A solemn service of the Roman Catholic Church, in which the Blessed Sacrament is exposed for the adoration of the faithful.

EXPOSITORIUM.—A sacred vessel of precious metal, most commonly jewelled and enamelled, in which the Blessed Sacrament is exposed.—*See* MONSTRANCE.

EXTRA-MUNDANE. — Beyond the limits of the material world.

EXTRA-MURAL.—Literally, "outside a wall."

EXTRA-PAROCHIAL.—Outside the legal limits of a parish.

EXTREME UNCTION.—The smearing with oil or anointing a sick person when afflicted with some grievous bodily disease, and at the point of death, *i.e.* unction *in extremis*.

EX-VOTO.—"In consequence of a vow," applied in religion to votive offerings; as a picture, a chalice, &c.; and also to a Mass for a special object.

ACADE.—The front view or elevation of a building.

FACULTY.—A written dispensation granted by the bishop of a diocese, or his chancellor, to enable certain things to be done which, without such permission, the law would not authorize to be performed.

FAIR LINEN CLOTH (THE).—A term used in the Anglican Communion service to designate that cloth with which the celebrant veils the Blessed Sacrament after the communion of the faithful.

FAIR WHITE LINEN CLOTH (THE).—A term used in the rubrics of the Anglican Communion service to designate the cloth required to cover the top of the altar at the time of the Christian Sacrifice. Anciently there were three white linen cloths spread, and this custom is often followed in the present day.

FAITHFUL (THE) (Latin, *fideles*).—All Christian people, *i.e.* all the baptized. Those who by the Sacrament of Regeneration have been regenerated, and have accepted the faith of Christ.

FAITHFUL DEPARTED (THE).—Dead Christians; those who have departed this life in the faith and fear of Christ.

FALDSTOOL (French, *faldistoire;* Italian, *faldistorio*).—A portable ecclesiastical seat or chair, made to fold up in the manner of a camp-stool, the seat of which was richly embroidered. Anciently, when a bishop officiated in any other than his own cathedral, a faldstool was placed for him in the choir, and he frequently carried one with him in his journeys. Examples of such often occur in ancient MSS. A faldstool of great antiquity is preserved at Paris, and called the throne of Dagobert. Likewise there are specimens in England at York and Winchester.

FAMILIAR.—1. An intimate friend; a close companion. 2. In the court of the Inquisition, an officer who undertook to apprehend and lodge in prison those who were accused of being heretics and offenders against the Church.

FAN.—*See* FLABELLUM.

FANNEL, OR PHANNEL. — The fanon or maniple. — *See* MANIPLE.

FAN-TRACERY.—A kind of vaulting used in late Pointed work, in which all the ribs which rise from the springing of the vault have the same curve, and diverge equally in every direction, producing an effect not unlike that of the stiff portions of a fan.

FARSE.—A mediæval term to designate certain explanations of the Epistle in the Mass, as given in church.

FASCICULUS (Latin).—1. A little bundle. 2. The division of a book.

FAST (Saxon, *fuestan*).—1. Abstinence from flesh-meat and certain other kinds of food. 2. A special period of abstinence from food enjoined by ecclesiastical authority. 3. The time of fasting, whether a day, week, or more.

FASTERN NIGHT. — The night between Shrove-Tuesday and Ash-Wednesday.

FASTING.—The act of abstaining from food in obedience to ecclesiastical command.

FATALISM.—The dangerous heretical dogma that all things are subject to fate; or that they happen by inevitable necessity.

FATALIST. — One who believes that all things happen by inevitable necessity.

FATHER. — 1. One who has begotten a child. 2. A title given to dignitaries of the Church; superiors of religious houses; regular clergy, and confessors.

FATHER IN GOD.—A title of honour given to bishops, as being rulers in or under God of the faithful.

FATHER (THE ETERNAL).—A term given to the First Person of the adorable Trinity.

FATHER (THE HOLY).—A term to designate the Bishop of Rome.

FEAST. — 1. A ceremony of feasting. 2. A special period of religious joy. 3. An anniversary, periodical, or stated celebration of some happy event; *e.g.* the death of a saint, the working of a miracle, or the conversion of heathen people.

FEASTS OF OBLIGATION.—Special periods of rejoicing, which in particular churches are ordered by authority to be solemnly observed by the faithful; days on which they are bound to be present at the Christian Sacrifice. These are chiefly Christmas-day, Easter-day, Whit-Sunday, and all the Sundays of the year.

FEMERELL (Latin, *fumarium*; French, *furnerelle*). — A lantern or cover placed on the roof of the kitchen of a monastery for the purposes of ventilation, and to allow the escape of smoke without admitting rain.

FERETARIUS.—The keeper or exhibitor of a shrine.

FERETORIUM, OR FERETORY. — 1. A standing shrine. 2. A shrine which is carried about in processions by means of staves and rings. 3. The place where a shrine stands or is kept.

FERIA.—Any day of the week which is neither a fast nor a festival.

FERIAL.—Of or belonging to any day of the week which is neither a fast nor a festival.

FERMORY.—A mediæval abbreviation for an infimary.—*See* INFIRMARY.

FESTIVAL.—*See* FEAST.

FÊTE DIEU.—The French term for the annual festival of Corpus Christi. This feast occurs on the Thursday after Trinity Sunday, and was instituted by the Western Church in honour of the Blessed Sacrament of the Altar, which is the Body of Christ: hence its name. In the ancient Church of England it was observed with great solemnity and devotion. A service proper for the day may be found in the Sarum Missal. It is still kept in some Church-of-England parishes.

FIG-SUNDAY.—The sixth Sunday in Lent, so called because, in the old service for this Sunday there occurred the record of our Lord's cursing the fig-tree.

FILLET.—1. In Pointed architecture, a small band cut into two or more narrow faces, with sharp edges between them. 2. A confirmation ornament used to bind the chrisom-cloths, which latter were taken at confirmation by children to be presented for the use of the church. In England, chrisom-cloths were frequently given for making albs and surplices for the singers.

FINIAL, OR FINYAL.—In Pointed architecture, a bunch of foliage which terminates canopies, pinnacles, pediments, &c. It was sometimes called a "Pomell."

FIRST-FRUITS.—A term to signify the first payments or incomings of a benefice or other ecclesiastical preferment. Anciently in England they were given to the Pope. Henry VIII. reclaimed them. They were, however, restored to the Established Church under Queen Anne.

FISTULA.—*See* CALAMUS.

FLABELLUM. — An ecclesiastical fan, formed in Rome of peacock's feathers, and elsewhere of metal, anciently used to drive away flies from the chalice during the Christian Sacrifice. At the ordination of deacons in the Oriental Church, amongst other instruments, a flabellum is given to them for their ministry at the altar. Fans are a mark of distinction in the Latin Church, and are carried before the Pope, the Grand Prior of the Knights of Malta, the Bishop of Troja in Apulia, and the Archbishop of Messina. The fan of ivory and silk, represented in the accompanying woodcut, is of considerable antiquity. (*See* Illustration.)

FLABELLUM OF IVORY

FLAGONS. — An Anglican term for the vessels in which the wine and water for the Holy Communion are placed on the Credence-table, prior to the period of their solemn oblation.—*See* CRUETS.

FLAMBOYANT.—A term used by French antiquaries to designate that style of French architecture contemporary in that country with the Perpendicular or Third Pointed of England, so called from the flame-like wavings of its tracery.

FLENTES, OR WEEPERS.—Certain penitents in the early Church: persons who, having lapsed to paganism after their conversion to Christianity, were in the first stage of penitential preparation for a return to Church communion.

FLORID STYLE OF POINTED ARCHITECTURE.—The latest of the English forms of Gothic or Pointed architecture, commonly termed "Perpendicular." In France, the

Flamboyant style, which corresponds in some measure with the Perpendicular of England, is certainly "Florid."

FLOWER OF THE CHASUBLE (Latin, *Flos casulæ*).—*See* CHASUBLE.

FONT (Latin, *fons;* Ital. *fonte*).—A large basin or stone vessel placed on a substantial pillar or foot, in which water is contained for the administration of baptism. When not used, a cover of wood is placed over the bowl and securely fastened, a practice first formally authorized in England by St. Edmund, Archbishop of Canterbury, in 1236. Fonts are commonly made of stone, the bowl being lined with lead or latten. No Saxon font remains in England. There is an ancient wooden font at Evenechtyd, in Denbighshire. In English churches the font is usually placed near the west door, or principal entrance of the church, and is raised on a solid stone platform of one or more steps.

FOOTPACE.—The upper step or platform of an altar; that step on which the altar stands. The step for the priest-celebrant when offering the Christian Sacrifice.

FORCER.—A mediæval term for a muniment-chest: sometimes applied to a box for keeping church vestments.

FORE-CLOTH.—*See* ANTEPENDIUM.

FOREIGN COURT.—That court in a monastery to which strangers were admitted.

FORM.—The words used contemporaneously in connection with the matter in administering the Sacraments.

FORMULARIUM.—*See* FORMULARY.

FORMULARY.—A volume comprising the forms, ceremonies, rites, and ritual of any particular or local church.

FORTH FARE.—An English term to designate a passing bell tolled in such a manner as to indicate, by its manner of being rung, whether the person departed this life was a man, woman, or child.

FOSSORES, OR DIGGERS.—An ancient minor order of clerics, who dug and prepared the graves for the faithful in the catacombs. Their dress was a long white robe, in shape like a dalmatic.

FOUR DOCTORS OF THE EASTERN CHURCH.—St. Athanasius, St. Basil the Great, St. Gregory of Nazianzum, and St. John Chrysostom.

FOUR DOCTORS OF THE WESTERN CHURCH (THE).—St. Ambrose, St. Jerome, St. Augustine, and St. Gregory.

FRACTION.—A breaking.

FRACTION OF THE HOST.—A technical term to indicate the breaking of the Bread in the sacrifice of the Eucharist. The "Fraction of the Host" is the phrase current amongst English Roman Catholics. In the Church-of-England rite the act occurs *before* the consecration; in the Roman rite, immediately afterwards.

FRANKALMOIGNE.—*See* FRANK ALMS.

FRANK ALMS.—Free alms. In English law, a tenure by which a religious corporation holds lands to them and their successors for ever, on condition of praying for the soul of the donor.

FRANKINCENSE.—*See* INCENSE.

FRATER-HOUSE.—1. An English mediæval term for that portion of a religious house where the brothers (*fratres*) assemble together, *i.e.* the Chapter-house. 2. This term is also not unfrequently applied to the dining-room or refectory, as also to the common sitting-room of a monastery.

FRATERNITIES (Latin, *fraternitates*).—Brotherhoods: societies formed for a benevolent, philanthropic, or religious object; *e.g.* for prayer in common, for practising the corporal or spiritual works of mercy. The higher types of fraternities are for the worship of Almighty God.

FREE CHAPEL.—A chapel which is not within the ordinary jurisdiction of the bishop of a diocese. A chapel placed within the limits of a royal manor, the clerics of which, however, are by custom subject to ordinary episcopal jurisdiction.

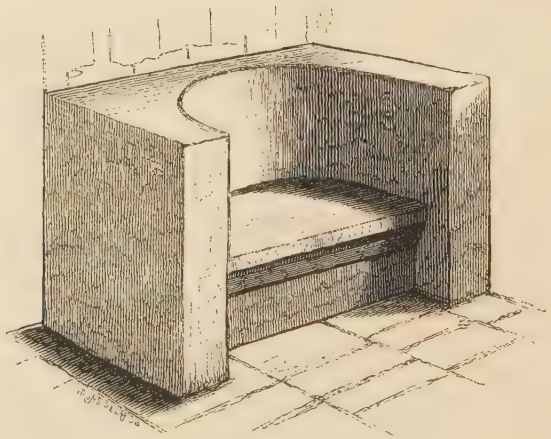
FRESCO (Ital. *fresco*, coolness, shade).—1. A picture drawn in dusk, and not in glaring light. 2. A mode of decorating walls, effected by the use of water-colours applied to wet plaster, or upon a wall covered with fine mortar not yet dry.

FRET.—An architectural term for an ornament consisting of small fillets intersecting each other at right angles.

FRIAR.—A corruption, as is supposed by some, of the word *frater*. The term is usually applied to members of the mendicant order, that is, to those orders the brethren of which maintain themselves by begging; *e.g.* the Carmelites, Trinitarians, Franciscans, Dominicans, Religious Minims, Bethlehemites, &c.

FRIARY.—A religious house belonging to an order the members of which maintain themselves by mendicancy.

FRITHSTOOL (Saxon, *frid*).—A chair of sanctuary, a peace-stool; that is, a chair placed in the most sacred part of a church or cathedral, to which the guilty fugitive, in mediæval times, flying, was enabled by custom to obtain protection and security, —a practice indicating the exercise of mercy on the part of Holy



FRITHSTOOL, BEVERLEY MINSTER.

Church. The frithstool represented in the accompanying woodcut is in Beverley Minster. According to Sir Henry Spelman, this chair had the following inscription: "Hæc sedes lapidea *freedstoll* dicatur, *i.e.* pacis cathedra, ad quam reus fugiendo perveniens omnimodam habet securitatem." (*See* Illustration.)

FRITILLARY.—The crown imperial flower, used as a symbol of our Blessed Lord by mediæval church decorators.

FRONTAL.—1. A hanging of silk, satin, damask, or cloth of gold, richly embroidered, for a Christian altar. Anciently in England this covered the whole of the front of the altar, and corresponds with what is now known as the antependium. In modern times, the frontal or superfrontal has covered only the

top of the altar, hanging down about eight or ten inches. There is a fine specimen of an ancient frontal at Steeple Aston, in Oxfordshire, and another at Forest Hill, in the same county.

FRUITS OF THE SPIRIT (THE).—Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance.

FUMARIUM.—*See* FEMERELL.

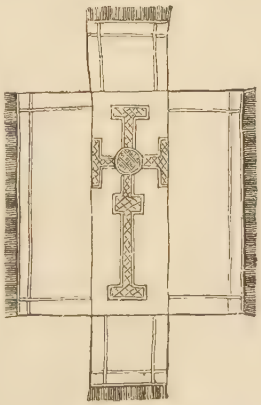
FUMIGATORIUM.—*See* THURIBLE.

FUNERAL (Ital. *funerale*).—1. The ceremony of burying a dead body; interment, obsequies, burial. 2. The procession of clergy; clerks and laity attending the burial of the departed. 3. Pertaining to burial.

FUNERAL DOLE.—A gift given to the poor and needy on occasion of the burial of the dead.

FUNERAL ORATION.—An address or sermon delivered on the occasion of the burial of a distinguished person, whether cleric or laic, commemorating the character and work of the departed.

FUNERAL PALL.—A covering for the coffin during the procession to church, during the service in church, and until the coffin is afterwards placed in the grave. Anciently palls were either of violet or black, adorned with a cross, and sometimes richly embroidered with flowers, heraldic devices, or figures of saints. A splendid old example belongs to the Ironmongers' Company in London. The specimen given in the accompanying illustration is taken from a sketch by a local artist, Mr. J. Kidman, of a parish pall, supposed to have been made during the reign of Queen Elizabeth, which is reported to have been used in the church of Thame, Oxfordshire, until the beginning of the present century. The material was purple velvet, on which was a cross with rectangular arms, made of white satin, sewn down and edged with silver thread. A tradition asserts that it was first used at the obsequies of John, Lord Williams of Thame. No traces of

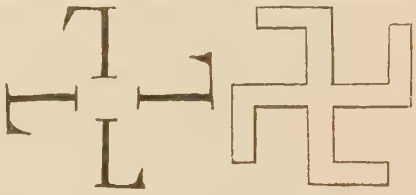


FUNERAL PALL OF THE SIXTEENTH CENTURY.

it are now to be found. A remarkable foreign example of the fifteenth century, of black velvet, with double crosses of white, covered with skulls, cross-bones, and the legend, "Memento Mori," which formerly belonged to the church of Folleville, is now preserved in the museum at Amiens.—*See* PALL.

FUNERAL SERVICES.—Services said by the officiating cleric at the burials or funerals of departed Christians. The Service for Burial, as used in the Church of England, is formed on the old Sarum model, but is in some respects defective, as lacking a direct prayer for the departed, and as wanting a celebration or mass for the dead.

FUNERATE (Latin, *funeratus*).—A mediæval term, signifying "to bury."

FYLFOT, OR FYTFOT.—A term used to describe a mystical cross, made from the combination, in a cruciform arrangement, of four Greek gammas, thus,  or thus, Occasionally the small γ was employed, thus,

It was also called Gammation (Γαμματίον), the Greek term for this mystical device. Its use formed a part of the ancient Discipline of the Secret in the primitive Church.—*See* GAMMATION.

ABLE.—An architectural term, anciently applied to the whole of the end wall of a pointed building, the top of which conforms to the slope of the roof which abuts against it, but is now only applied to the upper part of such a wall above the level of the eaves, the entire wall being described as a gable-end.

ΓΑΛΙΛΑΙΑ (*Γαλιλαία*).—A Greek term for Easter week, based on the use of a lesson from St. Matthew xxviii. 10.

GALILEE.—A porch or chapel at the entrance of a church. This term is likewise applied sometimes to the nave of a large church, or to the west end of the nave of it, divided off from the rest of the nave by some architectural division, or by a rise in the floor. It corresponded with the ancient *atrium*, and was considered less sacred than the church itself.

GALLICAN.—A term used to designate a member of the Church of France.

GALLICAN LITURGY.—That form for celebrating the Holy Communion anciently used in France, prior to the general introduction of the Roman Missal by the authority of the Pope.

GAMMADION.—The Greek form of the Fylfot.—*See* FYLFOT.

ΓΑΜΜΑΤΙΟΝ (*Γαμματίον*).—A peculiar arrangement, symbolical, as some maintain, of the Greek letter Γ, placed in the form of a cross, used sometimes on the alb and other sacred vestments of the Oriental churches. This figure, sometimes termed "Gammadion," was made out of the four capital Greek gammas. In these forms it was anciently woven into various fanciful combinations and shapes, graceful, effective, and symbolical—references to, and explanations of, which may be found in the *Liber Pontificalis* of Anastasius, and in the works of Du Cange and other liturgical writers.—*See* FYLFOT or FYTFOT.

GANG-DAYS.—Going days, *i.e.* Rogation days, when processions take place.

GARGOYLE.—*See* GURGOYLE.

GARLAND.—1. A wreath of flowers. 2. Technically, "garlands" of old were semicircles, or sometimes circles, of precious metal, made for the arrangement either of natural or artificial flowers, to be placed before an altar or sacred image on high-days and holidays. 3. Circlets of precious metal jewelled, made after the pattern of various flowers; several examples of which are mentioned by Dugdale in his record of Lincoln Cathedral, and are therein termed "garlands." 4. Funeral garlands were carried before the corpse of young virgins, and afterwards suspended at the tomb or about the grave, a custom still continued in many parts of England and Wales.

GARTH.—The greensward or grass area between, or within, the cloisters of a religious house.

GENUFLECTION.—A bending of the knee. This term indicates a temporary rather than a permanent act of kneeling; even as it describes a bending of one knee and not a bending of both.

ΓΕΡΟΝΤΟΚΟΜΕΙΟΝ (Γεροντοκομεῖον).—A Greek term for a hospital or refuge for old persons.

ΓΕΡΟΝΤΟΚΟΜΟΣ (Γεροντοκόμος).—The ruler or head of such a hospital.

ΓΕΡΩΝ (Γέρων).—A Greek term signifying—(1) A ruler; (2) a monk; (3) an abbot; (4) an Oriental primate; (5) a chief priest; (6) the supreme spiritual officer in a cathedral.

GIFTS OF THE HOLY GHOST (THE SEVEN).—These are as follows:—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord.

GIRDLE.—A cord of linen, silk, worsted, or other material, with tassels at the extremities, by which the alb is bound round the waist of him who assumes it. It is fastened on the left side. When putting it on, the cleric says the following prayer, or one equivalent to it in terms: "Præcinge me, Domine, zona justitiæ, et constringe in me dilectionem Dei et proximi."

GLEBE.—Land left by Christian benefactors for the general benefit of the cleric who is rector or vicar of any particular parish.

GLORIA IN EXCELSIS.—The Greater Doxology. The first words of the Latin version of the Angels' hymn at Bethlehem, always used since the sixth century in the service of Holy Communion. It is very ancient, and its composition, as it now stands, is attributed by some to Pope Telesphorus. Others

maintain that it was left to the Church by our Divine Redeemer Himself. It stands at the beginning of Mass in the Roman communion: its position symbolizing the mystical birth of Christ in each new celebration at the Sacrament.

GLORIA PATRI.—The opening words of the Latin form of the Doxology, used after the Psalms and Canticles throughout the whole Western Church.

GLORIOUS MYSTERIES (THE FIVE).—These are: (1) The Resurrection of our Blessed Lord; (2) the Ascension; (3) the Descent of the Holy Ghost; (4) the Assumption of the Blessed Virgin; (5) the Coronation of the Blessed Virgin.

GLOSS (Latin, *glossa*).—A commentary, an exposition.

GLOVES.—Part of the habit of a bishop or abbot when vested for Mass and other solemn functions. The use of gloves is of considerable antiquity, but their general adoption as a formal part of the dress of a bishop did not take place until about the twelfth century. William of Wykeham's gloves are preserved at New College, Oxford. The jewelled ornament often found on the back of the episcopal glove is represented, on a memorial brass in the chapel of the same college at Oxford.

GOAT.—A common and well-known ruminating quadruped with long hair and horns. This animal is sometimes represented in, or introduced into, ecclesiastical pictures, frescoes and others, as a type or emblem of lust. It also occurs more than once carved under seats or choir-stalls in churches and cathedral churches, and is there put as a mark of dishonour.

GOD'S BOARD.—A term used by early Anglicans, especially those of the latter part of the sixteenth century, for the Altar or Holy Table.—*See* HIGH ALTAR.

GOLDEN FRIDAY.—The Friday in each of the Ember weeks.

GOLDEN NUMBER.—The number of the Paschal full moon; so called because in ancient MS. kalendars it was not painted in black, but illuminated in letters of gold.

GOLDEN PREBENDARY.—The penitentiary of a cathedral who holds a valuable prebend.

GOLDEN STAR.—A kind of monstrance or ciborium used at Rome in the Papal High Mass on Easter-day.

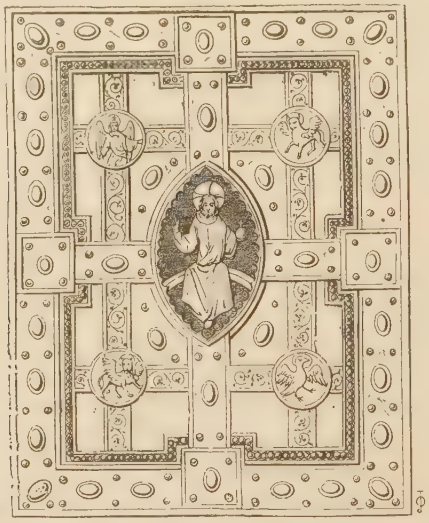
GOOD FRIDAY.—The day on which Jesus Christ, True God and True Man, died on the cross for the salvation of the whole world.

GOOD THURSDAY.—1. Maundy-Thursday; *i.e.* that day on which our "Good Lord" instituted the Blessed Sacrament. 2. That day on which the goodness of the Son of God was manifested to His apostles by special promises of divine grace.

GOSPEL (THE).—1. The history of our Lord's Incarnation, life, and acts. 2. God's spell or God's message. 3. Glad tidings. 4. Good news. 5. A divine revelation.

GOSPEL CORNER OF AN ALTAR (THE).—The north-west corner or horn of a Christian altar.

GOSPELLER.—That cleric who solemnly chants the Gospel at High Mass; the deacon of the Mass. Such officers were formerly retained in the Reformed Church of England, and are still recognized.



ANCIENT BOOK OF THE GOSPELS.

GOSPEL LECTERN.—A lectern placed on the north side of the sanctuary in certain churches, on which the book of the Gospels reposes, and from which the Gospel is sometimes chanted.

GOSPEL LIGHTS.—Two lighted tapers borne by acolytes during the solemn chanting of the Gospel at High Mass.

GOSPEL SIDE OF A CHURCH (THE).—The north side of a church or chapel.

GOSPELS (BOOK OF THE).—A volume, in ancient times,

richly illuminated, containing the history of our Lord's Life, Mission, Death, Resurrection, and Ascension. These volumes were often written in letters of gold, and bound sumptuously in precious metal, adorned with the choicest imagery and the richest jewels. Sometimes they were kept in shrines, and only brought out for use in the Mass at the highest and most important festivals. References to such exist in large numbers in early writers, and many remarkable examples are known in the sanctuaries of the Continent; two of which, at Aix-la-Chapelle and Mayence, are known to antiquaries. Numerous rich examples are reckoned up amongst the treasures of old St. Paul's, London, Lincoln Minster, and Salisbury Cathedral. That in the woodcut on p. 138 is from an early Flemish specimen, drawn by the late Mr. A. Welby Pugin.

GOSSIP. — An old English term for one who stands as sponsor for a person to be baptized.

GRACE. — 1. Favour. 2. Spiritual gifts from God. 3. A technical term for the blessing of food. An old form is found in the "Apostolical Constitutions." Modern forms differ. There are several Latin varieties, all founded more or less on ancient examples, used at the colleges of Oxford and Cambridge.

GRACE-CUP. — A standing cup, often of precious metal, anciently used on solemn commemorations at meals, from which each of the guests assembled drank to the memory of founders or benefactors, or gave the health of living friends. Sometimes the grace-cup was made of maple or walnut-wood, lined and edged with gold or silver. Ancient examples exist at Oriel College, Oxford, the Ironmongers' Company in London, and in many private families. Round the grace-cup of Sir Henry Lee, K.G. (temp. Queen Elizabeth), ran the following inscription :—

> "Helthe to y^e^ lyvyng and grace ;
> And reste to y^e^ ffaythfull departyd & lyght."

GRADALE.—*See* GRADUAL.

GRADIN.—1. A French term for a step behind and above the level of the altar-slab, for placing the cross and candlesticks upon, so as not to interfere with the altar itself. In mediæval illuminations examples are often found of the two candles during Mass being placed near the western corners of the altar, and they are almost always represented as standing on the altar (*See* Illustration, p. 16), but commonly at its easternmost side, at the corners. 2. The term "gradine" has been recently introduced into the Church of England. It corresponds with that already defined.

GRADUAL (Graduale, Gradale, Grayle, Greale, Graile, and Grail).—1. A volume containing all the musical portions of the service for Mass, *i.e.*, amongst other parts, the Introits, Kyries, Graduals, Alleluias, Sequences, Creeds, Offertories, and *Gloria in excelsis* are set out at length and in detail. 2. That portion of the Latin service of the Mass which immediately follows the Epistle, and is sung as the deacon returns to the steps of the altar: hence its name. Or this may have been derived from the fact that it was sung during the ascent of the deacon up the steps leading to the rood-loft, in order to chant the Gospel at solemn High Mass.

GRADUAL PSALMS (THE).—The following are the Gradual Psalms:—cxx. *Ad Dominum;* cxxi. *Levavi oculos;* cxxii. *Lætatus sum;* cxxiii. *Ad Te levavi oculos meos;* cxxiv. *Nisi quia Dominus;* cxxv. *Qui confidunt;* cxxvi. *In convertendo;* cxxvii. *Nisi Dominus;* cxxviii. *Beati omnes;* cxxix. *Sæpe expugnaverunt;* cxxx. *De profundis;* cxxxi. *Domine, non est;* cxxxii. *Memento Domine;* cxxxiii. *Ecce, quam bonum!* cxxxiv. *Ecce nunc.* They were anciently chanted from the steps of the choir, more especially during the Advent season.

GRAIL.—*See* Grayle.

GRAILE.—*See* Grayle.

GRANGE.—A term for the house or residence of the granger who takes charge of the garners and barns of a religious house.

GRANGER.—*See* Bartoner.

GRATE.—1. A metal basket for holding lighted wood and other fuel on the hearth of a room. 2. Hence any iron screen or grille round a tomb, before a door, or for the protection of a choir, chapel, or chantry. 3. A mediæval English term for a grill or metal screen of ornamental work.

GRAYLE.—An old English term, formed by contraction, for Gradual. It is sometimes spelt "Greale," and "Grail" or "Graile."—*See* Gradual.

GREALE.—*See* Grayle.

GREAT ENTRANCE (THE).—A term by which the solemn act of bringing in of the elements for the Christian Sacrifice in the Oriental churches is described.

GREAT FAST (THE).—An Oriental term for Lent, that being the chief or longest fast of the ecclesiastical year.

GREAT MARTYR (THE).—An Oriental expression applied to St. George of Cappadocia, one of the most popular of those saints who are venerated in the Greek Church.

GREAT NIGHT (THE).—This term is sometimes applied by foreign writers to Christmas, and sometimes to the night of Easter-eve.

GREAT OBLATION (THE). — An Eastern term for the solemn presentation of the Christian Sacrifice, "Christ's precious Body and Blood in a mystery," to the Eternal Father.

GREAT THURSDAY. — An Oriental term for Maundy-Thursday. For the West, Georgius applies it to Ascension-day.

GREAT TITHES. — The tithes of corn and fruits are so called in England.

GREATER EXCOMMUNICATION. — The formal act of prohibiting a person from taking any part in Divine service; from the sacraments; and, by consequence, from any communion with the faithful. This excommunication is always pronounced and promulgated by the bishop of the diocese or his personal representative.

GREEK CHRISTIANS.—A modern technical term for those members of the Oriental Church who are in communion with the Patriarch of Constantinople, and whose theological language is Greek.—*See* THE GREEK CHURCH.

GREEK CHURCH (THE).—A technical term by which to designate those Christian bodies in the East who are in communion with the See of Constantinople, anciently called "New Rome." They are found in Turkey, Asia Minor, Greece proper, Syria, and Egypt, together with Russia, Siberia, Poland, Servia, and parts of Austria: they have also their representatives in other European nations. Though they separated from visible and actual communion with Rome in the eleventh century (A.D. 1059), their faith is substantially the same; as the leading doctrines of the Tridentine Council were formally adopted at the Oriental Synod of Bethlehem in the seventeenth century. Dogmatically they reject the doctrine of the double procession, that is, the procession of the Holy Ghost from the Father and the Son (*Filioque*), and repudiate the jurisdiction of the See of Rome. Their strong and devotional language regarding the Blessed Virgin is a marked feature in their prayers. The Church of Russia is governed by a Synod nomi-

nated by the Emperor, but subject, theologically, to the Patriarch of Constantinople, who is regarded as the ecclesiastical head of the whole Greek Church.

GREEK DOCTORS (THE FOUR). — There are — (1) St. Athanasius ; (2) St. Basil the Great ; (3) St. Gregory the Nazianzene ; and (4) St. John Chrysostom.

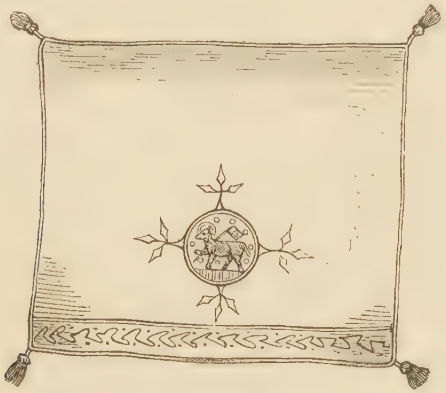
GREES.—A mediæval term, which some assert to be derived from *Gradus*, signifying "a step." It is frequently employed by old English writers to designate the altar-steps, which anciently were two only; but others were added later, until, in more recent times, high altars have been elevated on at least seven steps. There are some examples of this both in old and modern churches.

GREETING-HOUSE.—A term sometimes applied in mediæval times to the chapter-house of a cathedral, where a newly-appointed bishop or dean received the greetings respectively of his flock, or the members of his cathedral. Such greetings, however, were as frequently given at the entrance of the choir, or in the sacristy. To an abbot they were sometimes tendered in the refectory, or even in the choir after the rites of installation.

GREGORGIAN CHANTS.—A series of eight solemn chants or tones for the Psalms and Canticles, reputed to have been originally arranged for Christian worship by St. Gregory the Great, from the traditional music of the Jewish synagogue, possibly handed down from the temple-worship. Four of these tones—(*a*) the Dorian, (β) the Phrygian, (γ) the Lydian, and (δ) the Mixo-Lydian—are styled "authentic," and the remaining four "plagal." These latter have their origin in the former, and in their present position stand alternately with them as regards order. There is a ninth tone, of Gallican origin, the *Tonus Peregrinus*, very beautiful and popular, to which Psalm cxiv. is commonly sung. In the course of time many other special and peculiar endings have come into use in various parts of the Western Church, all more or less alike in their general character for grandeur, stateliness, and solemn dignity, but all differing slightly from the original pure and more severe forms.

GREGORIAN STYLE (THE).—That mode of computation which was first introduced into Europe by Buoncampagno, Pope Gregory XIII. (A.D. 1572—1585). This change abolished the Julian calendar, which derived its name from Julius Cæsar, though it was not effected in England until the year 1752, and is disregarded in Russia even now.

GREMIALE.—An episcopal ornament for the breast, lap, and shoulders; originally a plain towel of fine linen, used in ordination to protect the sacred vestments from any drops of unction that might fall in the act of anointing candidates for the priesthood. In later times it was made of silk or damask, to match the episcopal vestments, and was used in certain French dioceses both at Solemn and High Mass. The accompanying woodcut is from a French example of the sixteenth century, made of purple silk, embroidered and tasselled in gold and silver thread. (*See* Illustration.)



GREMIALE OF PURPLE SILK—FRENCH EXAMPLE.

GRILLE.—1. A metal screen, to enclose or protect any particular spot, locality, shrine, tomb, or sacred ornament. 2. A gate of metal enclosing or protecting the entrance of a religious house or sacred building. 3. The wicket of a monastery. 4. A small screen of iron bars inserted in the door of a monastic or conventual building, in order to allow the inmates to converse with visitors, or to answer inquiries without opening the door.

GRITHE-STOOL.—1. An old term for a frith-stool. 2. The seat of sanctuary; reaching which, in certain favoured spots or places, criminals lost their legal liability to punishment,—an example of the mercy evidenced in practice by the mediæval Church.—*See* FRITHSTOOL.

GUBERNATOR (Latin).—1. Any ruler or governor, secular or ecclesiastical. 2. Sometimes the dean or provost of a cathedral. 3. Occasionally the abbot or prior of a religious house. 4. "Parochialis Gubernator" in an ancient deed has been rendered the "parson or priest of a parish." 5. A bishop. 6. "Collegii Gubernator" is the master or head of a college.

GUESTERN-HALL.—*See* GUEST-HOUSE.

GUEST-HOUSE. — 1. Primarily any room or building set apart for the reception of guests. 2. Ancient secular corporations often owned a special building for the purpose of receiving and housing visitors and travellers, whether official or private, called, by consequence, the "guest-house," or "guestern-hall." Of this latter a remarkable example has recently been destroyed at Worcester. 3. A suite of rooms or house attached to a convent or monastery for the exercise of that hospitality to all ranks and classes, which was regarded as a duty by so many of the religious orders. It was presided over by a guest-master or hospitaller. In ancient times abbeys were often used as hostels by persons travelling, from royalty downwards, and visitors were always entertained free of charge. Alms bestowed in return were voluntarily given. Guests were both received and bidden "God speed" with due and expressive religious ceremonies, which differed with the various orders. 4. It is implied in history that in Anglo-Saxon times both bishops and parochial clergy owned their guest-house, being "given to hospitality."

GURGOYLE (GARGOYLE, GARGOILLE, GARGLE, GARGELL).—The mediæval term for an ornamental projecting spout to throw off water from the wall beneath or below it; frequently used in Pointed architecture. Gurgoyles are commonly found in the shape of heads of monsters, dragons, dæmons, fabulous animals, and exaggerated human faces. They abound in the First-Pointed style, and usually stand out from the cornice of a tower or other building; but are also found in each succeeding style of Pointed architecture, varying, however, in character and position; for occasionally they may be seen projecting from buttresses. Some writers have regarded these gurgoyles as symbolizing heretics and others who have been cast out of the Church.

GYPCER, OR GYPSYRE (French, *gibecière*).—1. The mediæval term for a hanging bag. 2. A pouch or flat burse or purse, with a mouth or opening of metal, strung to the girdle, often represented in English monumental brasses.

GYPCIERE.—*See* GYPCER.

ABIT (Latin, *habitus*).—1. Any dress, or specially any official dress. 2. The dress of a monk or nun. 3. The ordinary dress of a cleric.

HABITACLE (Latin, *habitaculum*).—1. A place of residence. 2. An official dwelling-house. 3. The niche or receptacle for an image: hence, by some writers, "the habitacle for God's Body" is a tabernacle.

HABITUAL GRACE.—That grace, or gift of God, which the faithful are in the habit of receiving by and through the Sacraments, mercifully given by the Almighty, and not personally acquired or merited by themselves.

HADES.—1. The hidden or invisible place where the souls of the faithful departed await rest and light everlasting. 2. The place of preparation for the celestial joys, to which all go who require to be cleansed and prepared for the Beatific Vision.

HAGIASCOPE.—An opening frequently found on one side, and sometimes on both sides of a chancel arch, arranged obliquely, and converging towards the altar, in order to enable worshippers in the side aisles of a church to witness the elevation of the Host during the Christian Sacrifice. Good examples occur at Bridgewater, Somersetshire; Minster Lovell and Great Haseley, Oxfordshire.

HAIL! MARY (*Ave Maria*).—The first words of the angelical annunciation.

HAIR SHIRT.—An undergarment of coarse hair, painful and irritating to wear; sometimes worn as a suitable penance.

HALF-COMMUNION.—A popular, but inexact and inaccurate, term for communion in one kind; for, as theologians teach, "whole Christ is received under either species."

HALIDOME, OR HALLYDOME.—An old term for the Last Day—the general judgment.

HALLOW (TO).—1. To make holy. 2. To sanctify. 3. To bless. 4. To make sacred. 5. To set apart for religious uses.

HALLOWE'EN.—The Scotch term for the eve of the feast of All Saints.

HALLOWMASS.—1. All Saints' day. 2. The mass or communion of the feast of All Saints.

HALLOWMASS-TIDE.—The time of the feast of All Saints, *i.e.* All Saints' day and its octave.

HALLYMOTE.—1. A sacred or holy court, presided over by an ecclesiastic. 2. A visitation by a bishop of some particular parish or church.

HAMPULLING-CLOTH.—1. A towel of fine linen with which to remove the superfluous oil or unction in the administration of the Sacrament of anointing. 2. Also a cloth to spread over the person of a monarch during the act of anointing in coronation. It is sometimes spelled "Ampulling-cloth."—*See* AMPULLING-CLOTH.

HANAP.—A mediæval term for a drinking-cup.

HAND (Saxon, *hand*, *hond*).—1. The extremity of the arm, consisting of the palm, thumb, and fingers, joined to it by the wrist. 2. A hand technically represented in the act of benediction, surrounded by a cloud, was an ordinary and common representation of God the Eternal Father. It is also found engraved in the inside of pyxes and on the disks of mediæval patens, where it is used both as an emblem of the sacerdotal power, and of the presence of God. 3. The Hands of our Blessed Lord, wounded, were often represented in sculpture; the right Hand was termed "the Well of Mercy"; the left, "the Well of Grace."

HAND-BELL.—1. A small bell rung by the hand. 2. A bell used in some parts of the Church to indicate the approach of a priest bearing the Blessed Sacrament with which to communicate the sick or dying. 3. The Sanctus bell was of old often a simple hand-bell, sometimes made of silver, and rung by the server at Mass.

HANDS (WASHING OF THE).—A ceremonial act, borrowed from the Jewish ritual, observed after the offertory, but prior to the offering of the Holy Sacrifice by the celebrating priest. This rite is referred to in the Apostolical Constitutions. In England the old custom was to use the Piscina for this rite. In the Church of Rome, acolytes bring basin, water, and napkin to the celebrant, at the south corner of the altar.

HANDS (IMPOSITION OF).—1. An external rite, made use of by a bishop in confirmation and ordination, indicating the

bestowal of special gifts of grace to the person undergoing it. 2. An act, similar in character, used by many in the bestowal of a blessing or formal commission.

HANGINGS (*Panni*).—Stuffs, silks, satins, velvets, damasks, and other similar materials, made use of for the decoration of churches on special festivals.

HARSA, HERCIA, OR HERSA.—A mediæval term, sometimes employed to describe any triangular candlestick for tapers, but more especially used to designate that which is employed in the offices of Tenebræ in Holy Week. In it, at this service, are placed fourteen unbleached wax candles to represent the Apostles and the three Marys, with one bleached wax candle to represent our Saviour. They are all extinguished in the course of the service, save the last-named.—*See* HERSE.

HATCHMENT.—The painting of a coat of arms hung over the tomb of a person recently deceased.

HEAD-STONE.—A stone placed at the head of a grave, as a memorial of the departed. Anciently, the cross in some form or another was invariably used, either simply; with floriated ends;

Fig. 1.—HEAD-STONE, CHURCHYARD, TETSWORTH, OXON.

Fig. 2.—HEAD-STONE, FROM HANDBOROUGH, OXON.

Fig. 3.—HEAD-STONE, CHURCHYARD, FOLKESTONE, KENT.

within a circle; or in some other obvious form (see *Fig.* 1). A second illustration, with the upper portion coped, from an old example still existing at Handborough, in Oxfordshire, serves to set forth another type; while a third, from the parish church of Folkestone (*Fig.* 3), is remarkable for its stern and severe simplicity. During the fifteenth century the cruciform shape was displaced by other forms less Christian, neither artistic nor ornamental.

HEALING-COIN.—That piece of money which was anciently given by our kings to those persons who were "touched" for

the cure of the king's evil, was so called. The coin was pierced and worn round the neck with a string or ribbon.

HEALING-OIL.—The sacred unction, made of oil of olives and balm, for use in the Sacrament of Extreme Unction.

HEALING-PYX.—The pyx or box containing the sacred oil for anointing the sick.

HEARERS (*Audientes*).—A class of catechumens in the early Church permitted to hear only a portion of the services.

HEAR MASS (TO).—A term to describe the act of being present at the celebration of the Holy Eucharist.

HEART.—The primary organ of the blood's motion in an animal body; the seat of the will, affections, and passions. Hence a symbol of our Blessed Lord's humanity and love, often introduced into ecclesiastical decorations in conjunction with His wounded Hands: sometimes the Heart is drawn with too great carnal grossness. It is often depicted as surrounded with a crown of thorns, a radiated cross, and frequently it is crowned. The more conventionally it is treated, the more spiritual its teaching becomes. A representation of the Heart of the Blessed Virgin Mary has, in recent years, been often represented in churches of the Latin rite.

HEATHEN.—Those who, in their naturally unregenerate state, have not been baptized, and know not God revealed in Christ.

HEAVEN.—1. The Home of God the Trinity and the unfallen angels. 2. The place of reward for the blessed. 3. That locality where the Presence, Glory, and Majesty of the Eternal are more especially manifested.

HEBDOMADA CRUCIS.—Literally "the week of the Cross": hence, Holy Week.

HEBDOMADA EXPECTATIONIS.—1. This term is applied to the last week in Advent, because at that season preachers have discoursed on the expectation of the Saviour's birth experienced by His Mother, the Blessed Virgin Mary. 2. It has also been applied to the week before Pentecost, when the Apostles tarried in Jerusalem waiting for the gifts of the Holy Ghost.

HEBDOMADA MAJOR.—The greater week of Lent: hence, Holy Week.

HEBDOMADA PASSIONIS D.N.J.C.—1. The week of the Passion, *i. e.* Holy Week. 2. By some later writers, Passion

Week, *i. e.* the week before Holy Week, the week commencing on the fifth Sunday in Lent.

HEBDOMADARIUS.—1. A Latin term for any official whose duties are confined to a single week. 2. A weekly chaplain. 3. A weekly lecturer or college tutor. The Anglicised form of the word, still retained in some of our ancient colleges and schools, is Hebdomadary.

HEGIRA.—A term to designate the date of the flight of Mahomet (the false prophet and founder of Mahometanism) from Mecca to Medina, *i. e.* 10 July, 622.

HEGUMEN.—1. A Greek term to designate the abbot of an inferior religious house. 2. The second person in authority in a superior convent. 3. The ruler of any religious community.

HELL.—1. The place of punishment for the lost, where the presence of God is unknown. 2. The prison-house of the fallen angels. 3. A term sometimes used in old ecclesiastical documents to designate a prison.

HELLENISTIC. — Pertaining to those Jews who spoke Greek.

HELLENISTS.—Jews who spoke Greek.

HEPTATEUCH.—A Greek term to designate the first seven books of the Old Testament Scriptures.

HEREFORD USE.—A term employed to designate that rite which, taking its name from the cathedral of Hereford, was commonly used in some of the north-west counties of England, and in parts of Wales, prior to the Reformation. It differs only slightly from the use of Salisbury in the prayer of Oblation and in the communion of the priest. The service-books of these rites are extremely rare. MSS., no doubt, were everywhere destroyed. Only one printed edition is known—that of Rouen, dated 1502.

HEREMITE.—A hermit.

HERESIARCH.—1. A leading heretic. 2. A chief teacher or disseminator of false doctrine. 3. One who chooses a new religion for himself, and actively propagates it.

HERESY.—1. A choice. 2. The act of choosing for oneself in matters of revealed religion.

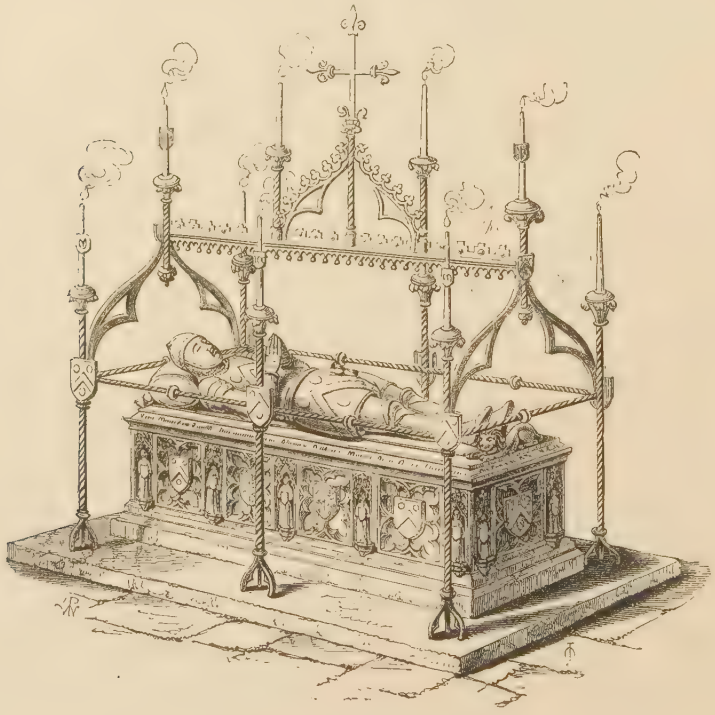
HERETIC.—One who having chosen for himself in matters of revealed religion, absolutely persists in remaining in error.

HERMIT, or HEREMITE. — A religious person devoting himself to contemplation, recollectedness, and prayer, who lives apart from the rest of the world and the dwellings of mankind.

HERMITAGE.—The cell or residence of a hermit.

HERMITORY.—The oratory or chapel of a hermit.

HERSE, or HEARSE (*Herecius*, a hedgehog).—1. A frame of wood or metal, originally constructed to support temporarily the pall at solemn and important funeral obsequies. The



HERSE, FROM A SKETCH BY MR. A. WELBY PUGIN.

temporary herse used at the time of funerals was generally a lofty canopy of wood, covered with hangings and wax tapers, arranged variously for persons of different rank, often made with considerable architectural care and pretensions, and generally adorned with niches, tabernacle-work, images, and flowers of wax, together with heraldic and religious banners, crosses, scutcheons, and fringes of velvet, silk, or satin. The plan was generally square, but not unfrequently a parallelogram in shape. 2. Sometimes the herse over tombs was arched in construction, as in

the case of that in the Beauchamp Chapel at Warwick; and sometimes rectangular; and, in some cases, when intended to be permanently placed over a tomb, was carefully and characteristically designed and wrought with great care and at a considerable cost. Examples in metal exist at Tanfield and Bedale churches, in Yorkshire, as also at Hurstpierpoint, in Sussex. The accompanying is a fine example of a permanent herse, from the pencil of the late Mr. A. W. Pugin. (*See* Illustration.)

HERSE-LIGHT.—The light placed near or upon a herse.

HIGH ALTAR.—The chief, central, or principal altar of a church. Other altars in old documents are often called "low altars," to distinguish them from that which is the chief altar. When there are many chapels in a church, clustering on either side of the chief chapel or chancel, the principal chancel containing the high altar is sometimes called the "high chancel."

HIGH CHANCEL.—*See* HIGH ALTAR.

HIGH DAY.—1. A holiday. 2. A commemoration-day of an university, college, school, or religious house.

HIGH TOMB.—A term used by Camden, Leland, and other writers for an altar-tomb.—*See* ALTAR-TOMB.

HILE.—1. An old English word, signifying to put on a roof or cover. In old documents it is sometimes spelled "helye," "hylle," and "hyle." 2. The covering of a church roof.

HOLY FRIDAY.—1. Ordinarily a term to designate Good Friday. 2. It is also sometimes applied to the Friday in each of the Ember weeks.

HOLY GHOST.—1. A term applied to designate the Third Person in the Blessed Trinity—the Comforter, the Paraclete, God the Holy Spirit. 2. The customary type of the Holy Ghost—a type as old as the sixth century—is a dove, either painted or sculptured. This is often found over or about altars. (*See* the Illustration, "Altar under a Baldachino," p. 15, where a dove is represented suspended under the Canopy.) This symbol is likewise found at the top or head of the royal sceptre, as also on vergers' staves. 3. Churches and chapels dedicated in honour of the Holy Ghost are remarkable for their rarity. Amongst the former are Newtown, in the Isle of Wight (though some local authorities believe its dedication to be in honour of the Blessed Trinity), and Basingstoke; while, amongst the latter, are side chapels in Peterborough, St. David's, and Exeter Cathedrals.

HOLY NIGHT.—1. Christmas-eve (as some writers affirm),

because at that time the Holy Child Jesus was born. 2. Georgius mentions this term as applied by some liturgical writers to the night of Holy Thursday, *i.e.* Thursday in Holy Week, because, at that time, the Holy Eucharist was instituted. 3. The same term has been applied to the night of Easter-even.

HOLY ROOD.—1. The Cross of our Blessed Lord. 2. Any representation of the Cross. 3. A church or abbey dedicated in honour of the Cross of our Blessed Lord; examples of which were anciently known in England, Scotland, and Ireland. 4. The Rood cross in a Christian church.

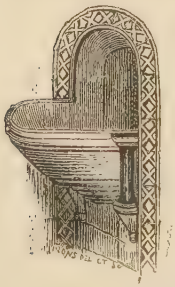
HOLY THURSDAY.—1. A term ordinarily applied to the feast of our Lord's Ascension. 2. Some French writers appear to have designated Corpus Christi day, the Thursday after Trinity Sunday, when the institution of the Blessed Sacrament is commemorated, by this term. 3. It has also been applied (as Georgius points out) to the Thursday in Holy Week—Maundy-Thursday.

HOLY WATER.—Water into which, after exorcism, blessed salt has been placed, and then duly sanctified with the sign of the cross and sacerdotal benediction. Its use in the Christian church has probably come down from the time of the Apostles. The ancient canon law gives directions as to its blessing; while certain of the older rituals provide appropriate services for the act. Holy water is used by Christians of the Latin, Greek, and other Oriental rites throughout the world.

HOLY-WATER PILLAR.—*See* Holy-water Stoup.

HOLY-WATER SPRINKLER.—*See* Aspergillum.

HOLY-WATER STOUP.—A small stone font or receptacle for Holy water, commonly placed in or near the chief porch of a Christian church, and frequently supported by a projecting stone pillar. The "Rites of Durham" refer in detail to the existence of such. Sometimes the Holy-water stoup was lined with lead or latten; and occasionally another vessel, exactly fitting the hollowed basin of the stone font, was placed within it. These were commonly destroyed either at the Reformation or during the Great Rebellion, between which events the use of Holy water died out in England. Many examples of stoups, however, still exist, though damaged and imperfect. That in the accompanying illustration is from the now-destroyed old church of St. Giles, Tetsworth,



HOLY-WATER STOUP, FROM THE OLD CHURCH OF TETSWORTH, OXON.

Oxfordshire, for many centuries a chapelry of the Prebendal church of St. Mary, Thame, in the same county.

HOLY-WATER VAT (*Vas, Bénetier.*). — A portable vessel of brass, bronze, latten, ivory, wood, or some precious metal, to contain blessed or Holy water; for use at the introduction to Mass, or on other customary occasions. Many old examples of such vessels exist, both in sacristies and museums. There is a fine specimen of an ivory Holy-water vat at Milan Cathedral, and several in the Museum of Bruges.

HOOD-MOULDING. — An architectural and ecclesiastical term to signify that projecting moulding commonly found over the heads of arches; so called because it forms a kind of hood to them.

HOSPITAL (*Hospitium*).—1. A term anciently used to designate a house of charity for poor, sick, or aged persons or pilgrims. In modern times it has been more commonly limited to places of refuge for the sick. Hospitals existed at Rome and Lyons in the fifth century; for the care of their poor was a distinguishing feature of the charity of the early Christians. 2. This term is also applied to the guest-house of a religious community. 3. A collegiate institution for poor and infirm people. Hundreds of these existed before the Reformation, but were then suppressed. A few old examples exist still: St. Cross's Hospital, near Winchester; Christ's Hospital, a school for the poor in London; Emmanuel Hospital, Westminster; while during the past three centuries some new institutions of this kind have been founded; *e.g.*, Sackville College, Sussex, &c. 4. Hospitals were also founded for lepers and demoniacs, as well as for particular tradespeople, by the guilds of which they had been members.

HOST (*Hostia*).—1. The name given to the altar-breads used in the Holy Eucharist.—*Panis ad sacrificium Eucharisticum destinatus* (Du Cange). 2. The Blessed Sacrament under the form of bread, from the Latin term for victim.

HOUR-GLASS STAND.—A stand or frame of iron or brass to support an hour-glass affixed to the pulpit, and first used in Queen Elizabeth's reign, when tedious sermons of an hour's or two hours' length were first introduced by the foreign Reformers from abroad. Its use was current under Archbishop Parker, and it continued more or less until the period of the Restoration. The stand remained in many English country churches until the recent Catholic revival, but has recently been removed as useless and not ornamental, though examples are still to be found. The hour-glass and stand remain perfect at Wiggenhall, in the diocese of Norwich.

HOUSEL.—1. An ancient term to designate the Blessed Sacrament. 2. As a verb it was used to signify "to give communion."

HOUSELLING BELL.—1. A hand-bell anciently used to summon the communicants to the altar. 2. The Sanctus bell.

HOUSELLING BREAD.—An old term for the sacramental wafers.

HOUSELLING CLOTH.—A long strip of linen used to spread over the altar-rails when the faithful are being communicated. Anciently, as illuminated MSS. indicate (*See* MS. Brit. Mus. 2. B. vii.), this cloth was sometimes held before the communicants by two acolytes. Its use has been traditionally preserved in various churches in England; amongst others, St. Mary's, Oxford; St. Mary's, Prestbury; and All Saints', Lambeth.

HOUSELLING FOLK.—Those amongst the faithful in church who are prepared to receive the Holy Sacrament. Sometimes they knelt apart from the rest of the congregation.

HOUSING.—An old English term for a canopy, niche, or covering.

HOVEL.—An old English term for a receptacle for protection; hence a constructional covering; and so a canopy for an image, &c.

HUMBLE ACCESS (THE PRAYER OF).—A modern term to describe a comparatively modern composition, viz., that prayer beginning "We do not presume." This prayer was first placed in the English Liturgies of 1548 and 1549 between the Prayer of Consecration and the Communion (technically so called), and is also so found in the Scottish Prayer-book of Archbishop Laud. Some persons have seen in it a resemblance, not very remarkable, to an old Latin "Oratio," which occurs both in the Sarum and York Uses.

HUMERAL VEIL.—A long narrow veil of silk, of the same colour and material as the sacred vestments of the clergy, with which the subdeacon during Mass covers his hands while bearing the paten, to indicate reverence for the hallowed vessels of the sanctuary, a custom borrowed from the ancient Jewish Ritual (Numbers iv. 7). A similar veil is also used during the service of Benediction with the Blessed Sacrament, to enfold the hands of the officiant before he takes the *Ostensorium* into his hands when blessing the faithful.

HUTCH.—1. A mediæval term for a chest, box, or hoarding-cupboard, found in use in the "Vision of Piers Plowman." Hence, (2) this word was sometimes applied to an aumbrye for the sacred vessels of the altar, as in the "Accounts of Louth Spire"; or (3) to one for the sacramental oil, baptismal shell, stoles, and towel used in baptism. 4. Any locker for books, Church music, sconces, &c.

HYMN.—A sacred song, metrical composition, or chant, in honour of God the Trinity. Such are both referred to and mentioned in the Scriptures, and their use, taken from the services of the Temple and Synagogue, was obviously adopted by Christians from the earliest times. Writers and Fathers of the Christian Church declare that hymns were constantly used, specially on high feasts; and that such were certainly addressed to Jesus Christ, the Second Person in the Blessed Trinity, in the third century, is clear from the decrees of the Council of Antioch, and those of other councils which sanctioned their being sung. The use of the *Gloria in Excelsis*, and the *Ter Sanctus* in the Mass are of the highest antiquity. Many of the saints of the undivided Church composed hymns which are still chanted in Divine service. These were severally adopted by different local Churches from time to time, here one and there another, until at last there came to be used a certain number of those best known and most highly regarded throughout the chief dioceses of Eastern and Western Christendom. When the changes of the sixteenth century were made in England, the old office hymns were abolished, and nothing formally put into their place. Various modern Hymnals, containing translations of the ancient hymns, both from Eastern and Western sources, as well as modern compositions, have been recently compiled, issued, and adopted, and their use in England is very general.

HYMNAL.—A book of hymns.

HYMNARY (*Hymnarium*).—A book of hymns.

CHTHYS. — A technical term for a symbolical representation of our Blessed Lord, which appears to have been derived from a common acrostic of His name and office, contained in this Greek term ICHTHYS or IXΘΥΣ, which is interpreted Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, *i. e.* "Jesus Christ the Son of God the Saviour." In allusion to this very ancient emblem of our Blessed Saviour, Tertullian and other early Christian writers speak of the faithful as *Pisciculi*. Hence the use of the *Vesica Piscis* as an emblem. Ecclesiastical seals, as well of corporations as of persons, were of old commonly made of this shape.

IΔIAPION (Ἰδιάριον).—A Greek term for a benefice.

IΔIΩTHΣ (Ἰδιώτης).—A Greek term for a religious of lay rank.

IEPA, Ἡ (Ἱερά, ἡ).—A Greek term for the clergy in sacred orders.

IEPATIKOΣ (Ἱερατικός).—A Greek term for a priest.

IEPOΔIAKONOΣ (Ἱεροδιάκονος). — A Greek term for a religious in deacon's orders.

IEPOΛOΓEIN (Ἱερολόγειν). — A Greek term signifying "to make blessed," "to make holy," or "to pronounce a blessing."

IEPOMAPTΥP (Ἱερομάρτυρ).—A Greek term used to designate a martyr in either of the three sacred orders.

IEPOMONAXOΣ (Ἱερομόναχος).—A Greek term for a monk in sacred or holy orders.

IEPOΥPΓEIN (Ἱερουγεῖν).— A Greek verb, signifying "to celebrate Holy Communion," or "to offer the Holy Sacrifice."

IEPOΥPΓIA (Ἱερουργία).—A Greek term for the Liturgy.

IEPOΨAΛTHΣ (Ἱεροψάλτης).—A Greek term for a chorister who has been formally set apart for the office of singing.

I. H. S.—1. An abbreviation, borrowed from the Greek word ΙΗΣΟΥΣ. Some assert that St. Bernardine of Sienna invented it as a devotional emblem about the year 1400, from which date it was introduced, and its use greatly, and almost generally, extended. Prior to that period the monogram XP had been ordinarily adopted to symbolize the Name of our Blessed Saviour. 2. Sometimes, as early writers of the Society of Jesus maintained, the capital letters of the Latin words "*Jesus Hominum Salvator.*"

ΙΛΑΣΤΗΡΙΟΝ (*Ἱλαστήριον*).—A Greek term for the Bema.

ILLUMMINARE.—An ancient term signifying "to baptize."

ILLUMINATI.—An ancient term signifying "the baptized."

ILLUMINATION.—1. The act of illuminating. 2. The art of illuminating books with ornamental letters and pictures was

ILLUMINATION.

extant for generations, and has been current in the Christian Church for the purpose of multiplying service-books of all kinds, from very early periods. Examples exist of MSS. of various kinds and dates, from the earliest Byzantine MSS. to those of the seventeenth century, full of interest, curious in themselves, and illustrating in a remarkable manner the rites, customs, and tastes of our ancestors. Any cathedral library will supply specimens. That in the accompanying woodcut (*See* Illustration) represents Moses at the burning bush, and is taken from a MS.

page in the possession of the author, from an old service-book of the fifteenth century, which belonged to the church of Thame.

ILLUMINATOR.—One whose work it is to illuminate books and MSS. with ornamental letters, pictures, and illustrative borders.

IMAGE (Latin, *imago*).—1. A representation or similitude of any person or thing formed of a material substance. 2. A statue. 3. An idol. 4. Soon after the accession of Constantine and the triumph of Christianity, representations of Scriptural and Gospel subjects, often under allegorical and typical forms, *i.e.* images, came into use amongst Christians. This appears to have been so from the time of Calixtus. In principle their use is at one with that of sculpture. And although, in the earliest times, so long as Pagan idols remained, the rulers of the Christian Church hesitated, for obvious reasons, to sanction the introduction of images into her sanctuaries, yet, at a later period, such were judiciously and wisely made use of; for Art is the handmaid of Religion. The iconoclastic heretics of the eighth century, however, were almost successful in stifling Christian sculpture in its birth. But, guided by a formal decree of the second Council of Nicæa, A.D. 787, and influenced by faith and devotion, the Christian artists aimed at embodying a record of the life and sufferings of our Blessed Lord in sculpture, and were often singularly successful. Christian art may be said to have widely flourished from the middle of the eleventh to the beginning of the fifteenth century; and, notwithstanding the destruction which for various reasons and at different periods had been wrought, the remains of that art are sufficient as well to indicate its beauty as to perpetuate its power and the skill of those who made it what it was. The sole defects of the sculptors of this period was their neglect of anatomy and the due proportions of the human frame; for, as regards position, dignity of bearing, expression of form and figure, and more particularly beauty of drapery, the Christian images of the period defined could not be surpassed. They told their story with singular effect and most undoubted power; and many of the faithful learnt by the eye that which perhaps a dulled ear might have ever hindered them in hearing so well or accurately. At the close of the fifteenth century a marked change for the worse ensued. The novelties of a Pagan renaissance took the place of old Christian principles of art and true traditions; until, in due course, the image-makers chiefly regarded their most sacred subjects as means to exhibit their pictorial skill or anatomical knowledge. Thus for several centuries ecclesiastical art in sculpture has exhibited little more than posturing angels, winged cupids, and undraped men and women,

without the least dignity, devotional characteristics, or repose. In England, during the past forty years, Christian sculpture has been widely restored, and there is scarcely a church or cathedral in which creditable, and in some cases very commendable, work is not to be seen. Images are made of (*a*) silver and gold, (*b*) copper or copper-gilt, (*c*) latten, (*d*) brass, (*e*) ivory, (*f*) wood, (*g*) stone, (*h*) marble, or (*i*) alabaster; various examples of all of which exist. Sacred images are profitable for (1) remembrance, (2) instruction, (3) for the honour of God, (4) as a confession of faith, (5) as an expression of our love, (6) for imitation, (7) for the invocation of the saints, (8) to confute and repress heresy, (9) to excite the devotion of the faithful, (10) to bring before the eye representations of the celestial kingdom. The number of images of all kinds which existed in our ancient cathedrals can only be properly realized by a study of those inventories of sacred treasures which were drawn up prior to the Reformation. The destruction which then took place was great; but even that destruction left many devotional images to be finally destroyed during the Great Rebellion.

INCENSE.—A mixture of aromatic wood and gums, mainly gum *thus*, gum benzoin, cascarilla bark, and other sweet-smelling spices, used for burning in a thurible or censer during divine service; more especially at the offering of the Christian Sacrifice, and at the time, and during the office, of Evening Prayer; or, in the Roman Church, during the rite of Benediction; at funerals, the consecration of churches, and other religious solemnities.

OLD ENGLISH INCENSE-BOAT.

INCENSE-BOAT.—A vessel for containing incense, often formed like a boat: hence its name. Examples of these are numerous in old inventories of church furniture. That in the illustration is said to have belonged to the Prebendal church of Thame, Oxon. It is made of brass, and is probably of the sixteenth century. (*See* Illustration.)

INCISED SLABS.—These are slabs of marble, stone, or alabaster, on which figures and inscriptions, as memorial records, are engraved. They were boldly, deeply, and artistically cut, and then filled up with black mastic. The most ancient discovered in England are probably of about the same age as the earliest engraved brasses; *i. e.* of the fourteenth century; *e. g.*, Adam

de Franton, at Wyberton, Lincolnshire, A.D. 1325. In England engravings on brasses seem to have been more popular than those on stone slabs, which brasses, if more expensive, were certainly, as experience has proved, more durable than the latter. Many incised slabs, however, placed on floors of churches, may have been destroyed by ordinary use, that is, by the feet of the worshippers; and so, when the incisions were worn away, removed, turned upside down, or destroyed. There is a fine and curious example of a Bishop Bylton in Wells Cathedral, and another of a knight of the same name at Bilton Church, in Somersetshire. The figure of a priest, William de Tracy, represented in Eucharistic garments, on a slab of Pembroke marble,

INCISED SLAB, NORTH WALL OF CHOIR, THAME CHURCH, OXON.

remains at Merthoe, in Devonshire, and is both bold and striking in its design and character. Excellent specimens have been discovered and marked in many churches of England; for instance, at Tettenhall, Standon, and Ridware Malveysyn, in Staffordshire; at Duffield and Chellaston, in Derbyshire; at Banbury, Drayton, and Thame, in Oxfordshire; and at Grafton Regis, in Northamptonshire. The practice of using incised slabs, though of a very inferior type and style, was continued until quite recent times; and numerous specimens can be readily examined in every diocese of England. The debased example of the seventeenth century, in the accompanying woodcut, is of white marble. (*See* Illustrations.)

INCLUSE.—1. One who lives in an enclosed community. 2. A religious who is shut up. 3. An anchoret or hermit. 4. A religious, either male or female, belonging to an enclosed order.

INDUCTION (THE ACT OF).—The formal mode of inducting a clerk to the benefice to which he has been presented. It consisted commonly of some symbolical and expressive act by which right of possession and jurisdiction were indicated. Sometimes it is now performed by the bishop of the diocese, or by the bishop's vicar-general, archdeacon, or commissary; sometimes, by a warrant or mandate, a simple clerk in orders is commissioned to act for the bishop. The person acting, holding the warrant in his hand, and placing the right hand of the vicar- or rector-designate on to the key of the chief church door, says: "By virtue of this mandate I induct you into the real, actual, and corporal possession of the rectory or vicarage of ——, with all its profits, privileges, members, and appurtenances." The vicar then enters the church alone, locks the door, and rings a bell. These ceremonies, perfectly traditional, handed down from mediæval times, and dependent for their force and value on convenience, suitability, and custom, are still commonly observed.

INDULGENCE.—1. An act of favour. 2. A formal giving of graces, gifts, or advantages. 3. Technically an indulgence is a remission of the temporal punishment which often remains due to sin after its guilt has been forgiven. Now mortal or deadly sin consists in its being an act of rebellion against God. The forgiveness of this guilt must, on God Almighty's part, be an act of free grace, because it is a kind of infinite evil, for which no creature can ever adequately atone. But, even when this guilt has been forgiven, there still remains a debt of temporal punishment. The justice of God requires that every sinner shall himself pay that portion of the debt which he is able to pay, even when that which he is unable to pay has been forgiven. This is evident from Holy Scripture. Hence the Church, in executing her office of remitting sins, having always borne in mind the temporal punishment due to them, exercises her authority by granting what are termed "indulgences" suitable to times, states, and circumstances. These are either partial or complete. Partial indulgences have reference to the duration of canonical penance, common in the Primitive Church. Complete or plenary indulgences are those in which the whole of the temporal punishment due to sin is remitted. In order that the indulgences of Holy Church may be advantageously received, the faithful seeking them must be in a state of perfect charity towards God, and of detachment from sin. Cardinals and bishops are enabled to

grant partial indulgences; plenary indulgences being reserved to the Pope.

INFALLIBILITY.—1. The property of being wholly incapable of error or mistake. 2. Perfect exemption from the smallest liability to error or heresy. 3. A Divine gift, believed by Roman Catholics to belong to the Pope in his official capacity, as the human mouthpiece of the Church; so that the World may not be left without a living guide as regards the revealed Will of the Almighty.

INFALLIBLE.—Not capable of error. Not liable to deceive confidence.

INFERNAL (Latin, *infernus*).—1. Originally pertaining to the regions of the dead, or the place of the departed; *i.e.* the Tartarus of the ancients. Hence, (2) pertaining to hell; wicked, detestable, fiendish, malicious, Satanic, or diabolical.

INFIDEL.—1. Anciently and specially a term applied to the followers of Mahomet; and (2) by old writers to Pagans. 3. One who disbelieves in the inspiration of the Holy Scriptures. 4. A sceptic. 5. A Deist. 6. An unbeliever.

INFIDELITY.—1. In general, a want of faith. 2. Scepticism. 3. A withholding of credit.

INFINITE (Latin, *infinitus*).—Without limits; not circumscribed, either in duration, extent, or attributes.

INFIRMARER.—The person in charge of a hospital.

INFIRMARY.—A hospital or place in a religious house where the sick are tended and cured. The position of the hospital (which of old, in Benedictine houses, was often a mere cloister) varied. Often it adjoined the chapel; and sometimes, when this was not the case, a small chapel was attached to the hospital itself for the benefit of the patients.

IN FORO CONSCIENTIÆ.—Literally, "before the tribunal of conscience."

INHIBITION.—1. Prohibition, restraint. Hence, in law, (2) a document forbidding a judge to proceed any further in a case or dispute before him.

IN PETTO.—1. An Italian term, signifying "in the breast" (*in pectore*). Hence, (2) in reserve; in secret; confined to oneself. 3. A term used with regard to the first selection of a person for the honour and dignity of the cardinalate by the Pope, of his own motion, will, and choice.

INQUISITION.—1. Inquiry; an act of searching; a formal examination by authority. 2. Hence, judicial inquiry. 3. A spiritual Court, set up about the middle of the thirteenth century at Rome, in France and Spain, for the examination of persons suspected of theological error, disobedience, contumacy, sacrilege, sorcery, unnatural offences, and schism, was called by this name. In Spain this important work was intrusted to the Dominicans; in other countries, delinquents, after being judged by the ordinary ecclesiastical authorities in open court, were handed over to the secular arm for punishment. The Inquisition in Spain was only abolished in the year 1820.

INQUISITOR.—One who inquires judicially, or who examines another by authorization, order, or commission.

INSCRIPTION (Latin, *inscriptio*). — Something marked, written, incised, cut in or engraved, to communicate information to after-ages, or to commemorate some act, event, or person. Any line, sentence, petition, statement, or words written or engraved on a solid substance for duration. Many such occur

in the catacombs of Rome, of which the example given, of tha commemorating Pope St. Cornelius, is very remarkable. (*See* Illustration.) Inscriptions on tombs, official chairs, stalls, altars, books of the Gospels, sacred vessels, pastoral staves, are numerous, and serve to aid in the study of history, and to provide an accurate knowledge of Christian antiquities.

INSTALLATION (THE ACT OF).—The induction or installing of a canon or prebendary into his stall in choir, and his seat in chapter. Anciently this rite was solemnly performed by a particular service, which, though varying materially in different Prebendal or Cathedral Churches, was substantially common in form and feature in all. It took place anciently before Mass, and was either performed by the provost or dean, or else by the subdean, precentor, or two other canons; and in some cases, by the bishop or his delegate. Various traditional services and rites exist in the English cathedrals, both for the installation of a dean and canon; but they are not embodied in the Prayer-book; and if some modern ideas of legality prevail, are of doubtful legal obli-

gation. The possession of the letters patent, and their public exhibition to the proper cathedral authority, seems to be all that is legally necessary to enable a new canon or prebendary to secure his temporal emoluments.

INSTRUMENTA ECCLESIASTICA.—All those various articles of church furniture, such as altars, fonts, rails, candlesticks, chalices, pyxes, paxes, lecterns, bells, stalls, &c., used in and during Divine service, are often designated by this general term.

INSTRUMENTS OF OFFICE.—Tokens, signs, or emblems of rank, state, or official condition. Of these the following, as often occurring in Ecclesiastical art, may be given:—For the Pope, a triple cross and cross keys—sometimes a tiara and cross keys; for an archbishop, a crozier; for a bishop, a pastoral staff; for an emperor, a sword, a sceptre, and an orb; for a king, two sceptres crossed behind a crown; for an abbot, a pastoral staff and an open book; for a pilgrim, a staff and shield; for a monk or hermit, a book, a staff, and a rosary; for a priest, a chalice and host; for a deacon, a book of the Gospels; for a subdeacon, a chalice and cruets; for an acolyte, a candlestick and taper; for lectors and exorcists, books; for an ostiarius, a key; for a knight, a sword; for a doctor, an open book. In mediæval times, goldsmiths, jewellers, brassfounders, sculptors, masons, mariners, soldiers, and even agricultural labourers, each had their instruments of office, which are not unfrequently found sculptured on their monumental memorials.

INSTRUMENTS OF TORTURE.—The wheel, the flail, the rack, the cross, the gridiron, the sword of the executioner. All these, and others of a like character, are introduced into pictures and representations of the martyrs, in order to designate their particular sufferings, or to secure for all a suitable emblem or symbol by which they could be easily distinguished.

ΙΠΝΟΣ (Ἵπνος).—A Greek term for the Piscina.

ΙΣΑΠΟΣΤΟΛΟΣ (Ἰσαπόστολος).—A Greek term with various significations. 1. A bishop consecrated by the Apostles, *e. g.* Timothy or Titus. 2. Holy women, like St. Mary Magdalene, who were conversant with the Apostles. 3. An original missionary of Christianity.

ΙΣΤΟΡΙΑ (Ἱστορία).—A Greek term for (1) a picture; (2) for any religious picture.

ΙΣΤΟΡΙΤΗΣ (Ἱστορίτης).—A Greek term for the painter of (1) any picture; but more particularly for (2) a sacred picture.

IVORIES.—A technical term for pieces of the tusk of an elephant or parts of the tooth of a walrus, carved into figures, or indented with devices and forms. Carvings on bone, not unlike that still practised by the Esquimaux, are sometimes found, which some authorities believe to be of the pre-historic period. These are either in outline or in relief; and it is abundantly evident that carvings similar in character have been found amongst Egyptian, Persian, and Roman antiquities. Praxiteles and Phidias both carved in ivory; while the British Museum contains some important specimens of such Roman work of the period of the Republic. Those prior to the time of Constantine are rare, and consist mainly of caskets or fragments of furniture-decoration. From this period, however, the art of ivory-carving declined, as may be seen from existing specimens of that period to the end of the fifteenth century. Several examples of consular diptychs exist; preserved, no doubt, by the Christians, who had made use of them for their own purposes, and applied them to pious uses, recording on these ivory tablets the names of saints, confessors, and martyrs, anciently recited at Mass. Mention is made of them in the Liturgy of St. Mark. They seem to have been used for four purposes:—Firstly, for enshrining the names of all the Christian people, as in the case of modern registers. Secondly, for preserving the names of benefactors, whether dead or living. Thirdly, for recording the venerated names of the martyrs,—names read out on particular occasions during the Christian Sacrifice, as a token of communion between the Church triumphant and the Church militant. Fourthly, for the purpose of commemorating the faithful departed belonging to any particular local church or district. One of the most celebrated ivory carvings is the chair, still preserved at Ravenna Cathedral, of Maximian, Archbishop of that see from A.D. 546 to 556. An ivory and silver vase of the sixth century, belonging to the Blacas collection, is in the British Museum. The diptych of the Carlovingian school, preserved at Milan Cathedral, is also of great beauty and interest. Later on, statuettes, Christian diptychs, triptychs, crucifixes, figures of the Blessed Virgin Mary and the Apostles, were made; though the use of ivory-carving was not confined to sacred objects or church purposes. Caskets, combs, chessmen, jewel-boxes, mirror-frames, book-covers were made on the one hand, together with pyxes, pastoral staves, altar-crosses, sceptres, and other sacred *instrumenta* on the other. (*See* on p. 38, the representation of an Altar-Bread box.)

IVORY (French, *ivoire*).—The tusk of an elephant. That modification of dentine, or tooth-substance, which, in transverse sections or fractures, shows lines of different colours, proceeding

in the arc of a circle. The walrus, the narwhal, and the hippopotamus likewise supply ivory; for their teeth are so called.—*See* IVORIES.

IVY.—A plant of the genus *hedera*, which in growth creeps along the ground, or climbs trees, walls, and other buildings. It was commonly used in church decoration in England in olden times; and, from its evergreen nature, came to be regarded as a symbol of Eternal Life. As such it is frequently introduced into sculpture, both stone and wood.

ACINTH.—A species of pellucid gem.

JACK-RAFTER.—A mediæval term for a short rafter, such as those affixed to the hips of a timber roof.

JACOBITE.—One of a sect of Monophysite Christians in Syria and Mesopotamia, so called from Jacob Baradei, their founder and leader in the ninth century.

JACOB'S LADDER.—A term used to designate a representation either in sculpture, painting, or embroidery, of the vision of angels ascending and descending a ladder which reached to heaven, seen by the patriarch Jacob in his vision in the desert. A sculpture of this subject is represented on the west front of the Church Abbey at Bath.

JACOB'S STAFF.—A mediæval term to designate the staff of a pilgrim.

JADE.—a mineral of a greenish colour; sometimes termed "ox-stone."

JAMB.—In Pointed architecture, the side of a window, door, or chimney.

JANITOR.—A porter or doorkeeper in a collegiate establishment.

JANSENISM.—The doctrine of Cornelius Jansen in regard to the grace of God and the free-will of man.

JANSENIST.—A follower of Jansen, who denied the existence of free-will in man, and held to irresistible grace and limited atonement.

JANSENIST CRUCIFIX.—*See* Crucifix, Jansenist.

JAPE.—To jest.

JAPER.—A jester.

JASPER.—An opaque impure variety of quartz of a bright red or yellow colour; frequently used in the adornment of ecclesiastical sacred vessels.

JASPONYX.—The purest horn-coloured onyx.

JAWE-PIECE.—A mediæval term used by carpenters in written contracts, the meaning of which is not quite certain. Most probably it described the braces of a roof.

JAZERANT.—A mediæval term for a frock or tunic of tinted or twisted mail, without sleeves, somewhat lighter than the hauberk.

JEAN.—A twilled cloth of a satin-like texture, of which church vestments are sometimes made.

JEHOVAH.—The Scripture name of the Supreme God.

JESSE, OR TREE OF JESSE.—1. A representation either in painting, embroidery, sculpture, or stained glass, of the genealogical descent of our Blessed Lord, in which the different persons depicted are placed upon scrolls of foliage, branching out of each other, and representing a tree. It was anciently painted on the western wall of our churches, fragments of which have been discovered in several places of late years. At Llanrhaiadr-yn-Kinmerch, in the county of Denbigh, is an example of the Tree of Jesse in stained glass, of the date 1533; and another has been set up in one of the windows of St. George's Church, Hanover-square. At the church of Dorchester-on-Thame, in Oxfordshire, a Tree of Jesse is most curiously formed in the stone-work of one of the chancel windows. (*Vide* Skelton's *Antiquities of Oxfordshire.*) Dossals of altars or hangings of chapels sometimes contained an embroidered Jesse. In Carter's *Ancient Sculpture and Painting* it is stated that Adam of Sodbury, Abbot of Glastonbury, gave to the church of his convent a dossal embroidered with this subject, and another similar in kind for the abbot's hall. In the *Rites of Durham*, p. 36, it is recorded that a magnificent window in stained glass existed in the Galilee. 2. The Tree of Jesse was sometimes wrought into a branch candlestick, of which a very fine specimen existed of old at St. Augustine's monastery in Canterbury.

JESUIT.—A member of the Society of Jesus, founded by Ignatius Loyola in 1534, and confirmed by Pope Paul III. The superior of the order is known as the "General of the Jesuits"; his coadjutors in different countries are known as "Provincials."

JOPE, OR JOPY.—A mediæval term to designate the struts of a roof.

JOURNAL.—1. A written record of the daily expenses in a religious house. 2. An old term for the seven Day-hours of the Church. 3. A cathedral or monastic account-book. 4. A breviary.

JUBE (French, *jubé*).—The roodloft or narrow gallery placed over the entrance into a choir; so called, it is believed, from the words "jube, Domine, benedicere," which occur in certain parts of the ancient services, which were not unfrequently sung from the roodloft whenever the bishop or chief clerics of a church formally officiated.

JUBILATE. — The first word in the Latin version of the Hundredth Psalm, which psalm occurs in the Matins of the Church of England. The rubric, which stands immediately after the *Benedictus*, permits the *Jubilate Deo* to be used instead.

JUBILEE.—1. A season of great public joy or festivity. 2. Amongst the Jews every fiftieth year, on which occasion slaves were liberated, and alienated lands returned to their original owners.

JUDAISM. — The religious rites and doctrines of the Jews, as enjoined by Almighty God through the mouth of His servant Moses.

JUDAS-CUP.—A wooden bowl used anciently on Maundy-Thursday evening both at monastic and domestic refections.

JUDAS-LIGHT.—A wooden imitation of the paschal candle.

JUDAS-ROBE.—A yellow garment used in mediæval miracle plays by the person who represented Judas Iscariot.

JURE DIVINO (Latin, "by Divine right"). — Kings and priests rule by Divine right,—the former in the State, the latter in the Church.

JURIDICALLY. — 1. With legal authority. 2. According to forms of law.

JURIS-CONSULT (Latin, *juris consultus*). — 1. A male person learned in the law. 2. A master of Roman jurisprudence.

JURIST (French, *juriste*).—1. A male person versed in the science of law. 2. One who is thoroughly versed in the study of civil law.

JURISDICTION (Latin, *jurisdictio*).—1. The legal power or authority of doing justice in cases of complaint. 2. The power of governing.

JURISDICTION, EPISCOPAL. — 1. The spiritual power vested in a bishop, by virtue of his legal appointment and consecration, to govern and direct his diocese according to the canons and customs of the Church Universal, and in accordance with the law of the land. 2. The diocese itself, in which a prelate exercises his spiritual power and authority.

JUS CONCILII.—The law of a council.

JUS ECCLESIÆ.—The law of the Church, *i.e.* the law of God as set forth by Holy Church.

JUS GENTIUM.—The law of nations.

JUSTICIAR.—An administrator of the law.

JUSTICIARY.—1. An administrator of justice. 2. Officers deputed by high regal authority to investigate the true state of a nation's religious position.

JUSTIFICATION.—1. The act of justifying. 2. Remission of sin, and absolution from guilt and punishment.

JUSTIFICATOR.—One who justifies.

JUSTINIAN CODE. — That system or body of civil law arranged and set forth by the jurists of Justinian I.

JUTTY. — 1. That part of a building which juts from the main portion. 2. The inferior offices or rooms of a religious house.

JUT-WINDOW.—A bay-window; that is, a window which juts or projects from the line of a building.

AGE.—A mediæval term applied to certain chantry-chapels enclosed with lattice- or screen-work.

KALENDAR.—A register of the year, in which the months, weeks, and days are set down in due and proper order, together with the feasts, fasts, and ferial days of the Catholic Church.

KAMELANCHION.—A Greek term for the cap of an Oriental monk.

KATAPETASMA.—1. A Greek term for the veil of the holy doors. 2. The veil with which the chalice and paten in the Oriental Church are covered. 3. The veil of the baldachino or canopy which stands over an Eastern altar.

KATHARINE-WHEEL.—The wheel upon which St. Katharine was martyred, A.D. 307. She was of royal descent, and with great grace and learning silenced several heathen philosophers, some of whom confessed Christ and were put to death by fire. Maximinus the emperor, struck with her beauty, sought her as his mistress; but she refusing his offers, he became enraged, and ordered her to be tortured on a wheel with spikes. This instrument of suffering is said to have been miraculously destroyed, and the saint afterwards was put to death by the sword. In England about sixty churches are dedicated in her honour, and the wheel, an emblem of her martyrdom, is found not only in stained glass, MSS., and church decorations, but in English armorial bearings and as a sign for inns.

KEEL-VAT.—A mediæval term for a large wooden tub or vessel, frequently found in monastic inventories.

KEEP.—The principal tower or chief dungeon of a castle or episcopal palace.

KENDAL-GREEN.—A species of coarse green cloth, manufactured at Kendal, in Westmoreland, of which church vestments were sometimes made.

KEYSTONE.—The central stone at the top of an arch, placed last in order in position, so as to complete the construction of the arch.

KILLESSE.—A mediæval term for a groove or channel.

KINDRED.—1. Blood relationship. 2. Relationship by marriage.

KING-POST.—That portion of a roof between the ridge and the beam.

KING'S-TABLE.—A mediæval term to designate a peculiar kind of table-moulding in Pointed architecture. Some writers affirm, however, that its precise meaning is not known.

KIRK, OR KIRKE.—The Scotch term for a church.

KIRKMAN.—The Scotch equivalent for the term "Churchman."

KIRTLE.—1. An upper garment. 2. A short gown, either with or without sleeves. 3. A mantle.

KISS OF PEACE (THE).—A rite following the Apostolic command given in 1 Cor. x. 17, still observed in the service for Holy Communion. It is described in several of the most ancient Christian writers, *e.g.* Justin Martyr, Tertullian, and St. Cyril of Jerusalem, as well as in the Apostolic Constitutions. In the Roman Mass the kiss of peace is given just before the communion of the priest-celebrant; in the East it is given at the time of the oblation.

KITCHEN.—An important part of a religious house. It was commonly placed near the refectory. In shape it differed. Ordinarily, it was either square or like a parallelogram; sometimes it was round, as at Chartres; and occasionally octagonal, as at Glastonbury.

KITCHENER.—The superintendent of a monastic kitchen. He provides all that is needful for the requirements of the house, and looks after the buttery, butchery, and fishponds. He is admitted to his office by a special form, and with a solemn admonition against waste.

ΚΛΑΔΕΟΡΤΗ (Κλαδεύρτη).—A Greek term for Palm-Sunday.

ΚΛΑΣΜΑΤΑ (Κλάσματα).—The Antidoron, or Blessed Bread.

ΚΛΗΡΟΣ (Κλῆρος).—1. The body of the clergy. 2. Ecclesiastical rank.

KLOBOUK.—A term used to designate the cowl or hood worn by Russian prelates.

KNEELER.—One who kneels.

KNEELERS, OR SUBSTRATI.—A class of penitents in the primitive Church who were permitted to join in the public devotions.

KNEELINGLY.—In the posture of one who kneels.

KNEE-RAFTER.—A crooked rafter in the principal truss of a roof.

KNEE-TIMBER.—A bent piece of wood formed out of a tree which has grown crooked, so that the fibre of the wood shall follow the curve. Knee-timbers are found frequently employed in mediæval carpentry, *e.g.* in the posts supporting the end of the tie-beams of Malvern Hall.

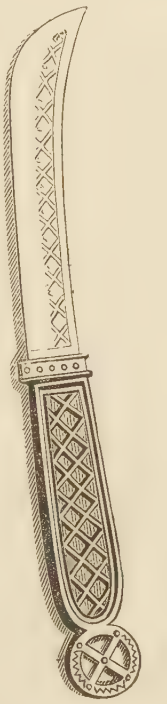
KNEE-TRIBUTE.—1. Tribute rendered by the act of kneeling. 2. Obeisance or worship by the act of genuflection, or a bending of the knee.

KNELL (Saxon, *cnyll*).—1. A tolling. 2. The sound of a bell rung at a funeral, at a dirge, or at a funeral Mass, or Mass for the departed.

KNIFE, EUCHARISTIC. — A knife with which to prepare the Sacramental Bread and for dividing the Eulogiæ, was anciently found in most sacristies. An example of such is preserved at St. Andrew's, Vercelli. (*See* Illustration.)

KNITTLE.—A term to designate the string which draws or knits together the official purse or burse of the Lord Chancellor or other official.

KNOB, OR KNOPPE.—In Pointed architecture, a carved bunch of leaves or foliage.



EUCHARISTIC KNIFE, ST. ANDREW'S, VERCELLI.

KNOLL (Saxon, *cnoll*).—1. To ring a bell for a dirge or funeral. 2. The ringing of a bell.

KNOLLED.—Rung or tolled as a bell at a dirge or funeral.

KNOLLER.—1. One who rings or tolls a bell at a dirge or funeral. 2. A sexton or sacristan.

KNOLLING.—The ringing of a bell at a dirge or funeral.

KNOT.—1. A carved boss, formed like a knot in the vaulting of a stone roof. 2. A wooden boss in a roof of oak is also called by this name. 3. A badge of a guild or confraternity.

KNOT.—A mediæval term used to designate the carved foliage on the capitals of pillars. It is also applied to the ornamental carvings by which a string-course is not unfrequently terminated.

ΚΟΙΜΗΣΙΣ (Κοίμησις).—1. Death. 2. The festival of the Assumption.

ΚΟΙΜΗΤΗΡΙΟΝ (Κοιμητήριον).—A cemetery.

ΚΟΛΙΑΝΤΑ, ΤΑ (Κολίαντα, τά).—A Greek term for Christmas-eve.

ΚΟΛΙΑΝΤΟΝ (Κολίαντον).—A cake given to children in the Eastern Church, who, at the season of Christmas, go from house to house singing "Christ is born."

ΚΟΛΛΑΒΟΣ (Κόλλαβος).—Boiled wheat distributed as a dole at funerals in the Eastern Church.

ΚΟΜΒΟΣΚΟΙΝΙΟΝ (Κομβοσκοίνιον).—A rosary.—*See* ROSARY.

ΚΟΡΩΝΕΤΑ (Κορώνετα).—A rosary.—*See* ROSARY.

ΚΟΣΜΟΚΡΑΤΩΡ (Κοσμοκράτωρ).—An epithet of Satan.

ΚΟΥΒΟΥΚΛΕΙΣΙΟΣ (Κουβουκλείσιος).—The staff-bearer of an Oriental prelate.

ΚΟΥΚΟΥΚΛΑΑ (Κουκοῦκλλα).—A chrisom-veil.—*See* CHRISOM-VEIL.

ΚΡΑΤΗΡ (Κρατήρ).—A chalice.—*See* CHALICE.

ΚΡΗΠΙΣ (Κρηπίς).—The footplace of an altar.

ΚΥΚΛΙΟΝ (Κύκλιον).—The apse of a church.

KYRIAKE (Greek, κυριακή).—1. A Greek word signifying the Lord's Day, or Sunday. 2. A church: the Lord's House.

ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΕΥΑΓΓΕΛΙΟΝ (Κυριακοδρόμιον εὐαγγέλιον).—The Sunday Gospels for the year.

KYRIAKON (Greek, *κυριακόν*). — A Greek term signifying the Lord's House or a church.

KYRIE ELEISON (Greek, *Κύριε ἐλεισον*), "Lord, have mercy upon us."—The Lesser or Minor Litany, as St. Benedict terms it, found as well in the Day-Offices of the Church as in the service for the celebration of the Holy Communion, and some other occasional services. It was first introduced into the West from the East by St. Sylvester, A.D. 321. In the Ambrosian Rite it is thrice sung after the *Gloria in Excelsis*.

KYROPRESBYTRIA (*Κυροπρεσβυτρία*).—An epithet for the Blessed Virgin Mary.

LABARUM (Greek, λάβαρον).—A standard or banner, having the monogram of the Name of Christ, X P, conjoined, woven in gold upon purple silk, adopted by Constantine as his sign, and as a token of his conversion to the Christian religion. Amongst the learned there seems to be some doubt as to the exact form and characteristics, both of the banner and its symbol. Two of the examples of the Labarum in the accompanying woodcuts are from the Roman catacombs. (*See* Illustrations, *Figs.* 1 and 2.) The third is from a coin of Constantine. (*See* Illustration, *Fig.* 3.)

Fig. 1.—LABARUM FROM THE ROMAN CATACOMBS.

Fig. 2.—LABARUM FROM THE ROMAN CATACOMBS.

Fig. 3.—LABARUM FROM A COIN.

LABEL.—1. A term used to designate a ceiling; sometimes a separate panel in a ceiling. 2. A dripstone or hood-mould. 3. A band of carved stone to receive an inscription, or one upon which a legend is already engraved or painted.

ΛΑΒΙΣ (Λάβις).—The holy spoon used in the Liturgy.—*See* SPOON.

LACE.—A term used in Christian architecture to designate a binding-beam.

LACHRYMATORIES.—Small vessels of glass or earthenware, commonly found with a long and narrow neck, wherein were placed the tears which the surviving relations of a departed person wept on behalf of the same. These, with their contents, were sometimes buried with the ashes of the deceased. Though belonging peculiarly to Pagan times, they were frequently found in the monastic collections of ancient curiosities, as they are still in modern cabinets. (*See* Illustration.)

LACHRYMATORY FROM THE ROMAN CATACOMBS.

LADY-BELL.—*See* Angelus-bell.

LADY BELL-COTE.—*See* Sanctus Bell-cote.

LADY-CHAPEL.—A chapel specially dedicated to Almighty God in honour of Our Lady, where in ancient times the Holy Sacrifice was offered daily, as a constant memorial of the essential and important part which the Mother of Jesus took in the work of the Incarnation. In cathedral and collegiate churches the Lady-chapel was frequently built eastwards of the choir and high altar; in parish churches the eastern extremity of an aisle was commonly used as the Lady-chapel.

LADY-CHOIR.—*See* Lady-chapel.

LADY-CROWN.—The crown of precious metal and jewels placed upon the head of an image or statue of the Blessed Virgin.

LADY-DAY.—The feast of the Annunciation of the Blessed Virgin Mary, who is known as "Our Lady," and is so called in the Kalendar of the Book of Common Prayer. This feast, at least as ancient as the Council of Trullo, A.D. 680, occurs on the 25th of March. The Synod of Worcester, A.D. 1240, the decrees of which were accepted by many of the English southern dioceses, forbade all servile work on this festival.

LADY-DAY IN HARVEST.—In the north of England this term was anciently given to the feast of the Nativity of the Blessed Virgin Mary, commemorated on the 8th of September. Sometimes in southern counties it was applied to the festival of her Assumption, observed on the 15th of August.

LADY-FAST.—A fast voluntarily undertaken as a penance in honour of Mary, frequently commenced on Lady-day, and observed once a week for several months or years.

LADY-HOUSE. — 1. A niche or tabernacle in which the image of the Blessed Virgin Mary is placed. 2. The Lady-chapel of a cathedral or parish church.

LADY-KILT.—*See* LADY-ROBE.

LADY-KIRTLE.—*See* LADY-ROBE.

LADY-MASS. — The Mass said in honour of the Blessed Virgin Mary. The statutes of many of our ancient cathedrals and colleges ordered this to be said daily in the Lady-chapel.

LADY (OUR).—The Blessed Virgin Mary is so called both by Christians in the East as well as the West, because by Divine operation she gave birth to our Blessed Lord, and so fulfilled the ancient prophecy that the Seed of the woman should bruise the serpent's head. She is called Our Lady because of her intimate relation with Our Blessed Lord, being His true Mother.

LADY PSALTER.—*See* ROSARY.

LADY-QUIRE.—*See* LADY-CHAPEL.

LADY-ROBE. —A dress or tunic of satin, silk, velvet, or cloth of gold, richly embroidered, placed over an image of the Blessed Virgin, when set up in a church or chapel, in some parts of the Western Church.

LADY-ROD.—1. The sceptre, surmounted with a dove, which is frequently found represented in the right hand of the Blessed Virgin both by painters and sculptors. 2. A stem of the almond-tree in blossom.

LADY (THE ANNUNCIATION OF OUR).—The mystery of the announcing to Mary by Gabriel, the archangel, that she should become the Mother of God, is one of the most popular subjects both of ancient and modern Christian art. Mary is commonly depicted kneeling at a prayer-desk; a white lily stands growing beside her; from the mouth of the archangel proceeds the angelical salutation, "Hail Mary, full of grace!" while the sacred symbol of God the Holy Ghost—a dove—broods over her.

LADY'S BOWER (OUR).—A plant of the genus *clematis*.

LADY'S COMB (OUR).—A plant of the genus *scandrix*.

LADY'S CUSHION (OUR). — A plant of the genus *saxifraga*.

LADY'S FINGER (OUR).—The common kidney-vetch.

LADY'S MANTLE (OUR). — A plant of the genus *alchemilla.*

LADY'S SCEPTRE.—*See* LADY-ROD.

LADY'S SEAL (OUR).—A plant of the genus *tamus.*

LADY'S SLIPPER (OUR). — A plant of the genus *cypripedium.*

LADY'S SMOCK (OUR).—A plant of the genus *cardamine.*

LADY'S TRACES (OUR).—A plant of the genus *neottia.*

LÆTARE SUNDAY.—The fourth Sunday in Lent, so called because the following is the "Officium" of the ancient Sarum rite: — "Lætare Hierusalem, et conventum facite omnes qui diligitis Dominum: gaudete cum lætitia qui in tristitia fuistis: ut exultetis et satiemini ab uberibus consolationis vestræ."

LÆTARE WEEK.—The week following the fourth Sunday in Lent.

LAIC (Greek, λαϊκός).—1. Any one of the faithful who has not received either minor or sacred orders. 2. A layman. 3. A baptized person, not a cleric.

LAICAL.—Of, or belonging to, a layman, or to the laity.

LAITY (Greek, λαός).—1. The people, as distinguished and marked off from the clergy; the ordinary body of Christian people, neither in sacred or holy, nor in minor orders. 2. The state of a layman.

LAMB AND FLAG (THE).—*See* AGNUS DEI.

LAMBALE.—A term used to designate a feast, which was anciently observed in England with certain religious ceremonies, at the shearing of lambs.

LAMBETH DEGREES. — Honorary degrees in Divinity, Arts, Law, and Medicine, conferred by the Archbishop of Canterbury, a privilege enjoyed and exercised ever since the Reformation.

LAMMAS (Saxon, *Hlmmæsse*). — The 1st day of August in the Christian kalendar. The name of this feast arose from the pious custom of presenting a lamb as the first-fruits of the flocks at the offering of the Christian Sacrifice on this day. Peter's pence, that is money for the Pope, was collected at this festival. This

custom is said to have originated with Ina, a Saxon monarch, who desired to acknowledge the benefits derived by his subjects from a Saxon hostel at Rome founded for pilgrims.

LAMP.—1. A vessel used for the burning of liquid inflammable bodies for the purpose of producing artificial light. 2. The use of lamps and tapers in Divine service, more especially of the former, is very ancient. The accompanying is a woodcut representing an example of an ancient lamp, such as were used for burning over the tombs of the martyrs in the Roman catacombs. It has the X P conjoined, the well-known Greek monogram of the Name of Christ. Anastasius, in his treatise *De Vitis Romanorum Pontificum,* declares how Constantine enriched the churches of Rome with lamps of precious metal, for the greater dignity of Divine service. In all cathedral, collegiate, and parochial churches it was ordered by a Synodal Constitution, having force throughout the province of Canterbury, that a lamp should be kept burning before the high altar day and night. The Constitutions of Oxford, A.D. 1222, confirm this pious and symbolic custom. (*See* Illustration.)

LAMP, FROM THE ROMAN CATACOMBS.

LANCE.

ΛΑΜΠΑΔΑΡΙΟΣ (*Λαμπαδάριος*). — A candle-bearer in the Eastern Church.

ΛΑΜΠΡΑ ΗΜΕΡΑ (*Λαμπρὰ ἡμέρα*).—Easter-day.

ΛΑΜΠΡΗΤΙΚΟΣ (*Λαμπρητικός*).—Paschal.

ΛΑΜΠΡΟΝ, ΤΟ (*Λαμπρὸν, τὸ*).—Fire.

LANCE—A liturgical instrument in use amongst the Eastern Christians to separate that part of the bread to be consecrated in the Liturgy from that which has been offered. It is symbolical of the lance with which our Blessed Saviour's side was pierced. (Goar's *Liturgy,* pp. 60 and 116.) The accompanying example, of silver and steel, is from a specimen in possession of the late Very Rev. Eugène Popoff, sometime chaplain to the Russian Embassy. (*See* Illustration.)

LANCET WINDOWS.—Narrow windows of the Frst Pointed style of architecture, shaped like a lancet, and so called. They are found in that Christian style which succeeded the Norman or Romanesque form.—*See* Window.

LANDCHEAP.—A feudal fine paid at the alienation of land lying within some manor or liberty of a borough.

LANTERN (Ital. *lanterna*).—1. In Italian and French architecture, a small structure at the top of a dome, either as an ornament, a ventilator, or to admit light; *e.g.*, those on the top of St. Paul's Cathedral, London, or the Radcliffe Library, Oxford. In Gothic architecture the term is applied to louvres on the roofs of halls, or to lantern-towers of cathedral churches. Examples of the latter exist at Ely, York Minster, Rouen, and Coutances. 2. The term is also applied to a vessel for holding and enclosing a wax-taper, so that light may be carried with safety in funeral and other processions. (*See* Illustration, p. 21.)

LAPSI.—The lapsed, or fallen; a term used to designate apostates from the Christian religion in the days of persecution.

LARDOSSE.—A mediæval term for the screen or dossal at the back of an altar; very probably a corruption of *La Reredos*. The word occurs at page 6 of the "Ancient Rites of Durham." —*See* Dossal and Reredos.

LAST GOSPEL (THE).—A Gospel usually and commonly consisting of St. John i. 1—14, found at the end of the Roman Mass, immediately after the Benediction and the *Dominus vobiscum*, with its response. At the words, "And the Word was made Flesh," both priest and people genuflect, in memory and honour of the Incarnation. When a saint's day falls on a Sunday, the Gospel for the saint's day is read in the Mass, and the Gospel for the Sunday substituted for that of St. John.

ΛΑΤΕΙΝΟΣ (Λατεῖνος).—A Greek term to designate a Roman Catholic.

ΛΑΤΙΝΟΦΡΩΝ (Λατινόφρων).—An obsolete Greek term to designate a Roman Catholic.

LATON.—*See* Latten.

LATTEN.—A mixed metal resembling brass both in its nature and colour. The modern latten is made of copper and calamine. Much of it is prepared at Aix-la-Chapelle. In the will of King Henry VII. this kind of metal is spoken of as copper, by which term it is directed to be used about his tomb; but it is almost universally termed "latten." Some ancient monumental brasses are made of it, as well as the great majority of ancient ecclesiastical *ornamenta*; *e.g.*, lecterns, candlesticks, thuribles, banner-staves.

LATTICE.—A window or other open space having narrow bars crossing it, and each other, diagonally.

LATTIN.—*See* Latten.

LAUDS.—A term for the first in order of the canonical hours. It begins with an invocation of the Holy Trinity, the Lord's Prayer, and some versicles and responses; after which follow certain psalms or canticles, of which Psalms cxlviii. cxlix. cl. conclude the group. Then follow an antiphon, a chapter, a hymn, with a collect and memorials. Certain portions of the service change with the season, but the general parts are commonly used daily.

LAUD'S PRAYER-BOOK (ARCHBISHOP).—A revised version of the Anglican Book of Common Prayer, drawn up in 1637 by Archbishop Laud for the use of the Scottish Episcopalians. It differs in several particulars from the present Prayer-book, following rather that of 1549, but with certain specific characteristics of its own; more especially remarkable in the service for Holy Communion. It is believed that Maxwell, Bishop of Ross, and Wedderburn, Bishop of Dunblane, suggested its form to the archbishop, who, in conjunction with Juxon, Bishop of London, and Wren, Bishop of Norwich, finally revised and approved of it. King Charles I. had formally expressed a wish that certain royal and distinguished saints, *e.g.* SS. George, Margaret, and Patrick, should be restored to the Kalendar; and this was done.

LAUNCEGAYS.—Offensive and dangerous weapons used in the Middle Ages; formally prohibited by a statute passed in the reign of King Richard II., as well to laics as to ecclesiastics.

LAVABO (Latin, "I will wash").—The act of washing the priest-celebrant's fingers prior to the celebration of Mass. This occurs in the English rite, by custom, after the offertory. The act is performed as a sign of the purity with which he should approach the altar. In the Roman rite, before the priest assumes the sacerdotal vestments, he washes the tips of his fingers. This custom seems to have been almost universal. Whenever sacrifice was about to be offered, the minister of the altar performed special ablutions. Such customs were current amongst the Jews, having been expressly enjoined by the law of Moses. (*See* Exodus xxx. 17—21.) In the Western Church priests ordinarily recite the six last verses of Psalm xxvi. during the act of washing, a practice which is referred to by several fathers,—amongst others St. Clement and St. Cyril, and which became common throughout the whole Church about the eighth century. In St. Cyril's "Catechetical Lectures," that holy bishop remarks: "You have seen the deacon provide water for the priest of sacrifice and presbyters around to wash their hands . . . . . That washing of hands is a symbol indicating that you ought to be pure from every sin and prevarication."

LAVABO-DISH.—A dish of latten, copper, brass, or precious metal, in which the celebrant washes his fingers at the offertory. Many ancient examples exist, of one of which a representation is given in the accompanying woodcut. (*See* Illustration.)

LAVABO-DISH.

LAVACRUM.—1. A term used to designate the font. 2. The same term is frequently applied to a lavatory, and sometimes (3) to the piscina. 4. It has also been used by recent writers to designate the Holy-water vat or font, found at the entrance of churches of the Roman rite.

LAVATORY.—1. A cistern or trough of stone, marble, or lead to wash in. There was commonly a lavatory in the cloisters of all ancient monastic institutions, some of which still exist; as, for example, those at Worcester, Gloucester, Lincoln, and Norwich. 2. The conduit for conveying water. 3. This term was sometimes given to the piscina (*See* PISCINA); and (4) also to a room or apartment where the dead belonging to religious houses were washed immediately after their decease.

LAVER.—1. A lavatory-basin. 2. A vessel in which to wash. 3. Frequently that part of a religious house in which the lavatory was erected.

LAW AND THE KYRIE (THE).—A feature peculiar to the service for celebrating the Holy Communion in the modern

Church of England. The rite is preparatory to the more solemn and essential part of the service, and consists of the recitation of the Ten Commandments by the priest-celebrant, after each of which the choir and faithful respond, "Lord, have mercy upon us, and incline our hearts to keep this law." After the tenth commandment the response is, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

LAY BAPTISM.—A baptism administered in the absence of a cleric by a lay person. Such baptism duly performed, with the appointed form and matter, has been accepted by the Church as valid and good, and ought not to be reiterated.

LAY BROTHER.—A member of a religious order or community, neither in minor nor sacred orders.

LAY CLERK.—A clerk neither in holy nor in minor orders; that is, a layman who in the Church of England, by the tacit consent of the bishop or ordinary, or by the direct authority of the parish priest, assists in divine service, either by singing, serving at the altar, reading the lessons, making the responses in the occasional services, or other duties anciently performed by those who were in minor orders.—*See* ACOLYTE.

LAY COMMUNION.—The communion of the laity. In the Roman Catholic Church the laity receive communion only under one species; in the Eastern Church they receive under both kinds in one act; in the modern English Church they are first communicated of the Body and then of the Blood of Christ.

LAY SISTER.—A sister of a religious house who has not bound herself for life to observe poverty, chastity, and obedience —the evangelical counsels.

LAY VICAR.—A term used in the statutes of some of our cathedrals to designate the superior grade of singing-men.

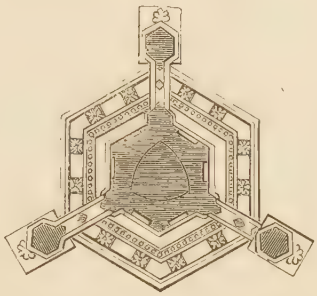
LAYMAN READING THE LESSONS (A).—The practice of a layman reading the lessons has been observed in the Church of England ever since the changes effected three centuries ago. This is especially the case in the college chapels of our universities.

LAZAR-HOUSE.—A hospital or sanatorium for lepers.

LEANING-PLACE OF A WINDOW.—The thin wall or window-sill which is often placed below the sill in the inside of a window, and which serves to lean upon in looking out of the window.

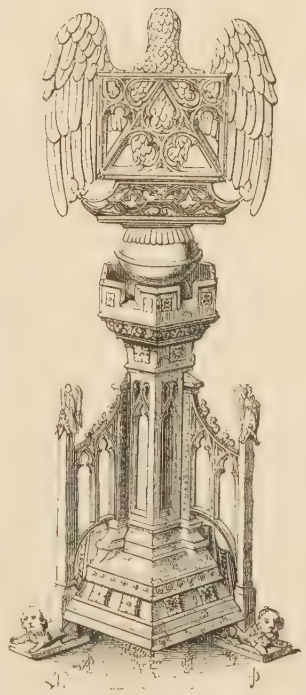
LEAN-TO.—The English mediæval term for a penthouse, or secondary structure, with a slanting roof attached to a larger building.

LEAVES.—A mediæval term applied to the shutters or folding-doors of windows, almeries, cupboards, and lockers; as also to the sides of triptychs.



LEBETONARIUM (Greek, λεβητονάριον).—*See* COLOBIUM.

LECTERN, OR LETTERN.—A desk or stand for the service-book of a church or cathedral. Anciently the chief lectern stood in the middle of the choir, facing the east, or altar, and flanked by a pair of tall candlesticks. Lecterns are made of wood, latten, brass, iron, and sometimes of stone or marble. One is figured in the Benedictional of St. Ethelwold. A marble lectern exists at Crowle, Worcestershire, and another at Wenlock Abbey, in Shropshire. Examples of wooden lecterns are very numerous in England; *e.g.*, at Wednesbury, Staffordshire; Crendon, Bucks; Astbury, Cheshire; Wells and Norwich Cathedrals; at the Church of the Holy Cross, York; and at St. Thomas's, Exeter. There are brass lecterns in many of the colleges both at Oxford and Cambridge; at Trinity Church, Coventry; at Yeovil, Somersetshire; at Eton; at Long Milton, Lincolnshire; and at Campden, in Gloucestershire. Their restoration in the Church of England has been very common of late years. The example in brass, represented in the accompanying engravings, is from a design by the late Mr. A. Welby Pugin, which he executed for John, the late Earl of Shrewsbury. (*See* Illustrations.)



LECTERN.

LECTERNUM.—*See* LECTERN.

LECTION.—1. In the Church of England a paragraph, collection of sentences, or short chapter from Holy Scripture, read during Divine service. 2. In other parts of the Church an extract from some treatise of a Catholic father, or a record of the deeds and labours of a canonized saint.

LECTIONARIUS.—1. A term used to signify a collection of readings from Holy Scripture, which some assert to have been first compiled and arranged by St. Jerome. 2. A volume containing the lections of the *Breviarium*, written in a clear hand for the practical use of religious.

LECTIONARY.—A volume of readings from Holy Scripture from the writings of the fathers, or from the lives of the saints, used both in public and private services.

LECTOR, OR READER.—One of the minor orders in the Church of Rome. The lector is ordained by the delivery of a book, after the bishop has addressed him as to the formal duties of his office. The actual words of ordination are as follows:—"Accipite et estote Verbi Dei relatores, habituri, si fideliter, et utiliter impleveritis officium vestrum, partem cum iis, qui Verbum Dei bene administraverunt ab initio." This office has been restored in the English Church of late years: the person set apart for it being ordained by an authorized form, and receiving letters of orders duly signed and sealed.

LECTORNE.—*See* LECTERN.

LEDGER, OR LIGGER.—Terms anciently used, and not altogether lost, to describe a large flat stone, such as is found placed over a tomb.

LEDGMENT.—A string-course or horizontal course of mouldings, more especially that found at the basis of a church or monastic building.

LEGATE.—An ambassador or envoy from the Pope to a foreign prince or state; a cardinal or bishop sent as the Pope's commissioner or deputy to a sovereign prince. There are three kinds of legates: legates *a latere*, or counsellors to the Pope; legates *de latere*, who are not cardinals; and legates *by office*.

LEGATUS A LATERE.—A cardinal or prince of the Church, possessing by delegation the same power of hearing causes and deciding disputes as the Sovereign Pontiff. He frequently summoned councils, proclaimed interdicts, and punished kings and rulers.

LEGEND (Latin, *legenda*).—1. A book of lessons from Holy Scripture to be read in Divine service. 2. A chronicle or register of the lives of the saints, read as lections at Matins, and in the refectories of religious houses. Hence, by the perverse and wrong-headed, the word came to mean a fabulous, vain, unauthentic story. 3. An inscription, either carved or painted.

LEGENDARIUS.—The term to designate a volume containing the lives of the saints.

ΛΕΙΤΟΥΡΓΕΙΣΘΑΙ (*Λειτουργεῖσθαι*).—To assist at offering the Christian Sacrifice.

ΛΕΙΤΟΥΡΓΙΑ (*Λειτουργία*).—1. Any Ecclesiastical function. 2. Specifically, the Holy Eucharist. 3. A Mass-book or Missal. 4. The Liturgy.

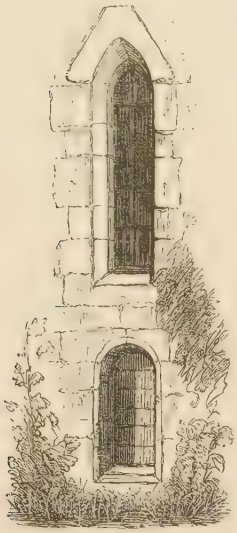
LENT.—The spring fast in the Christian Church. Tertullian and St. Augustine point out that Lent originated with our Lord's apostles. The length of the fast varied in different countries, as did also the period of its commencement and close. Generally, however, it was so placed that it ended at Eastertide, at all events after the time of St. Gregory the Great. In the tenth century Ash-Wednesday was formally appointed, and its observance as the first day of Lent generally accepted and followed in the West. Anciently festivals were not observed during the Lenten fast, being either transferred to the following Saturday or Sunday.

LENTEN COLOUR.—Black or violet.

LENTEN DISPENSATION.—A dispensation with regard to the observance of Lent, by which ancient rules are in a measure relaxed. The following is the form of relaxation and the rule of fasting in the Anglo-Roman communion, as put forth by authority :—1. "Flesh-meat is allowed at a single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Wednesdays, Fridays, Ember-Saturdays, and the four days in Holy Week. On Sundays, even those who are bound to fast may eat flesh-meat at their discretion. 2. Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash-Wednesday, and the three last days of Holy Week. 3. Cheese, under the same restrictions, is allowed on all days except Ash-Wednesday and Good Friday. 4. The use of dripping and lard is permitted at dinner and collation on all days except Good Friday. On those days, Sundays included, whereon flesh-meat is allowed, fish is not permitted at the same meal."

LEPA.—A mediæval measure, which, as Du Cange maintains, contained the third part of two bushels.

LEPER WINDOW.—A low side-window, sometimes unglazed, and commonly protected by a shutter of wood and bars of iron, usually found on the north side of the chancel, through which lepers, gathered in the churchyard, could hear and participate in Divine service. (*See* Illustration.)



LEPER WINDOW, SOUTH SIDE OF CHOIR, NORTH HINCKSEY, NEAR OXFORD.

LESSER EXHORTATION (THE).—A modern Church-of-England term for an address to those of the faithful who are about to communicate, immediately preceding the confession and absolution in the Communion service, beginning with the words, "Ye that do truly and earnestly," &c., and called the lesser exhortation, in contra-distinction to that which precedes it in order, and commences, "Dearly beloved in the Lord."

LESSER LITANY.—The three petitions, "Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us," which occur both in the ordinary Litany of the Church of England, in some of the day Hours of the Church, as also in certain of the occasional services.

LESSONS (THE).—Those chapters and portions of chapters taken out of Holy Scripture which in the Church of England are ordered to be read both at Matins and Even-song.

LETTER DIMISSORY.—A document taken out of the vicar-general's office, by which one bishop formally licenses another bishop to confer orders upon a person who does not reside in, or belong to, the officiating bishop's diocese.

LETTERON.—*See* LECTERN.

LETTERS COMMENDATORY.—*See* COMMENDATORY LETTERS.

LETTERS OF ORDERS.—A document duly signed and sealed, by which a bishop makes it known to all whom it may concern, that at a certain time and place, under the protection of the Almighty, and in accordance with the canons, he formally, regularly, and solemnly ordained a certain person either as priest, deacon, or reader, &c.

LETTERS OF SALUTATION.—This term was applied by the Council of Orleans to letters given by any bishop to a presbyter travelling, in order that he might receive a welcome by the bishops of those dioceses through which he passed in his journey.

LIBERATIONS.—Free gifts, that is alms, or their equivalents, food and clothing. Parish liberations were anciently distributed in England after the parish Mass every Sunday, on the first Sunday in the month, or on the first Sunday of the quarter, as the case might be.

LIBER FESTIVALIS.—A collection of sermons for saints' days, issued in the reign of Henry VIII., but little used at that period, and altogether neglected since.

LIBER VITÆ.—A term, as Du Cange declares, signifying the written martyrology of any particular order of religious.

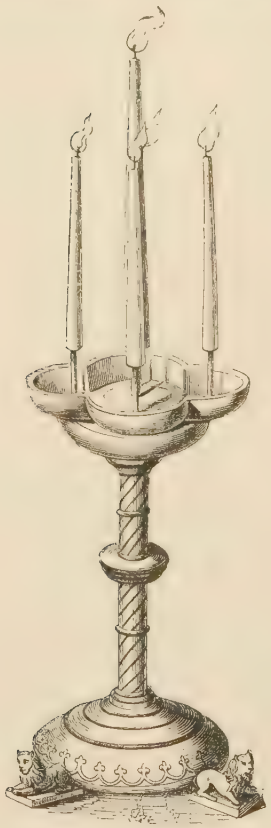
LIBER VIVENTIUM.—A term, as Du Cange declares, to signify that book in which the ordinary allowances or daily commons of a religious community were regularly entered.

LIBRARY (Italian, *libraria*).—A room or suite of rooms appropriated to the keeping of books. Books are generally believed to have been anciently preserved in large chests, as was the case with those which belonged to the University of Oxford prior to the formation of Duke Humphrey's Library. In the larger religious houses there was a special room provided for books, which was fitted up with shelves; the more ponderous having particular lecterns or sloping book-boards, to which they were chained. This custom was adopted in churches, as was that of attaching a library to a church, examples of which are found at the present day. In the reign of King James I. libraries were commonly placed at the top of the houses of the nobility and gentry, *e.g.*, as is still the case at Hartwell House, near Aylesbury, and at Surrenden, in Kent.

LICENSE.—A document issued by a bishop, duly signed and sealed, granting permission to a cleric to minister or perform other ecclesiastical functions.

LIGHTS.—1. In Pointed architecture, the openings between the mullions of a window are so called. 2. Tapers placed in

prickets or in candlesticks either for actual use or for symbolical purposes in the services of the sanctuary, near the altar, lectern, or episcopal throne. (*See* Illustration.)



LIGHTS.

LIGHTS ON THE ALTAR.—The custom of using lights on the altar at the time of Mass is very ancient. St. Jerome refers to it. They were so used, and are still lighted, to signify that Christ is the True Light of the World. Anciently, in the West, there were two, and seldom more, as old illuminations testify. Later, the number was increased to six; and when a prelate celebrated, to seven. Prior to the Reformation, they appear to have been placed on the altar. Now, in England, they commonly stand on a ledge or shelf behind it.

LIGHT SCOT.—A term to designate a small quantity of wax, or its equivalent in money, given of old on Easter-eve towards lighting the parish church.

LIGNAGIUM.—1. In the Middle Ages, a term used to designate the right of cutting fuel in woods, frequently found in monastic accounts. 2. The term is sometimes applied to the tribute due for the exercise of the same right.

LIMITOUR, OR LIMITER.—A begging or mendicant friar, who had a formal license to beg for his order within a particular *limit*, granted by the head of his religious house, and countersigned by the bishop of the diocese, in whose jurisdiction he had assigned to him a certain *limited* district.

LINCOLN USE (THE).—A term in vogue to designate certain service-books anciently made use of in the cathedral church of Lincoln, and within the jurisdiction of the bishop of that see. The service-books were mainly those adopted and followed in offering the Christian Sacrifice; *e.g.*, the Missal, the Gradual, the Evangelisterium. The Lincoln Use was a variation from that of the old church of Sarum, as arranged by St. Osmund.

At the Reformation this use, with all its variations, was entirely abolished.

LINEA.—An ancient term, found in the writings of certain of the Latin fathers, to designate the long white garment of the Christian clergy, adopted by them from the Jewish rite. It no doubt formed the original of the present alb and surplice. *Linea alba* was the mediæval term adopted by some writers for the former of these vestments.—*See* Alb and Surplice.

LIPSANA.—*See* Relics.

LIRIPIPIUM.—*See* Tippet.

LITANY (Greek, λιτανεία).—A short form of supplication, with alternate petitions uttered by a cleric, and responses made by the faithful; of great antiquity in the Catholic Church.

LITANY OF THE BLESSED SACRAMENT.—A litany in which our Lord is invoked under the various scriptural and patristic types of the Blessed Sacrament.

LITANY OF THE DYING.—A litany in which, by invocations, intercessions, and responses, prayer is sent up to God on behalf of a dying person or persons, containing supplications to the saints in glory to intercede for him.

LITANY OF THE HOLY ANGELS.—A litany in which the archangels and angels are invoked by the faithful, by the remembrance of previous acts of charity to the Church done by God's angelic ministers at His command.

LITANY OF THE HOLY NAME OF JESUS.—A litany in which the various types and forms of the Holy Name of Jesus are introduced one by one in the petitions of the same, with appropriate responses on the part of the faithful.

LITANY OF THE INCARNATION.—A litany in which the details of the Incarnation are set forth as pleas for an outpouring of God's mercy and grace.

LITANY OF PENANCE.—A litany in which the work of repentance effected on previous occasions in the history of the Church is pleaded as a ground for asking for the grace of penance.

LITANY OF REPARATION.—An Eucharistic litany, framed so as to express by various petitions and invocations a desire to offer reparation for any dishonour, intentional or otherwise, done to our Lord Jesus Christ in the Sacrament of the Altar.

LITANY OF REPENTANCE.—*See* Litany of Penance.

LITANY OF THE SAINTS.—A form of devotion addressed to the Blessed Trinity, to which are added petitions to the various saints of the Church to intercede for the faithful. This devotion is peculiar to the Church of Rome, and to Churches in outward and visible communion with the same.

ΛΙΤΗ (Λιτή).—A procession, with prayers and hymns.

LITERÆ FORMATÆ.—A technical term to signify those letters which are given by a bishop to a presbyter of his diocese to introduce and commend him to the bishop, clergy, and faithful of another diocese.

LITERATE.—Any ordained person who has prepared himself, or who has been prepared, for the reception of holy orders without having had the advantage of being educated at a university.

ΛΙΤΟΝ (Λίτον).—A Greek term for an Altar-cloth.

LITRE.—A mourning badge anciently placed round private mortuary chapels for the space of a twelvemonth after the decease of the person thus remembered. It was usually a band of purple or dark paint, charged with armorial bearings, interchanged with inscriptions, such, for example, as "Jesu, mercy," "Mary, help," as well as with the name of the departed, for whom prayers were asked. Examples of these bands, placed round monumental tablets or inscriptions, since the Reformation-period, are often found. They occur in many old churches, where the random energy of the "restorer" has not been experienced. Since that time they have been usually black.

LITTLE OFFICE.—A short service, consisting of psalms, canticles, versicles and responses, a hymn, collects, and occasionally of intercessory prayers.

LITTLE OFFICE OF THE BLESSED VIRGIN MARY.—A short service in honour of the mystery of the Incarnation, and of the part taken in that work by Mary, the Mother of God. It is peculiar to the Roman Catholic Church.

LITTLE OFFICE OF THE HOLY NAME. — A short private service, in which the work and office of our Blessed Saviour as Redeemer of the World is specially set forth.

LITURGIC.—Pertaining or belonging to a liturgy.

LITURGICAL.—Of or belonging to a liturgy.

LITURGIOLOGY.—A term recently invented, and adopted in England to signify the study of liturgies.

LITURGY (Latin, *liturgia*).—1. In a general but not very precise sense, the established customary formulas for public worship. 2. A technical term to designate that form by which the Holy Eucharist is celebrated: a word frequently, but incorrectly, applied to the whole Prayer-book of the Church of England.

LITURGY OF ALEXANDRIA.—*See* Liturgy of St. Mark.

LITURGY OF ST. AMBROSE.—A form for celebrating the Holy Eucharist used at Milan, following very ancient traditions there. This rite differs in several particulars from the Roman Mass, having several Oriental and some local peculiarities. The colours of the sacred vestments are the same as those of the Roman rite. (*See* Visconti, *De Rit. Mis.*, c. xxii.)

LITURGY OF THE APOSTLES. — *See* Liturgy of the Nestorians.

LITURGY OF ST. BASIL.—The liturgy bearing this name is a modified form of that of St. James. It is used in the Eastern Church on all Sundays in Lent, except Palm-Sunday, on Maundy-Thursday, Easter-eve, the vigils of Christmas and Epiphany, and on January 1st, being the festival of St. Basil.

LITURGY OF THE BULGARIANS.—*See* Liturgy of St. Chrysostom.

LITURGY OF THE CATHOLIC AND APOSTOLIC CHURCH.—A modern liturgy, drawn up about thirty years ago by the chiefs of a new community, calling themselves simply "the Catholic and Apostolic Church." It was compiled and arranged on a purely eclectic principle, parts being taken from the service of the Anglican Church, and others from the Oriental liturgies and the Roman Missal. It is a solemn and appropriate composition, but not wanting in certain novelties.

LITURGY OF ST. CHRYSOSTOM.—This Liturgy is derived and abbreviated from that of St. Basil, as the latter was from that of St. James. It is almost universally in use throughout Russia, except on certain days when the Liturgy of St. Basil is said.

LITURGY OF ST. CLEMENT.—A Liturgy usually assigned to the third century. Dr. Neale holds it to be that very liturgy provided by St. Paul for the Churches founded by him. The specific peculiarity of this Liturgy is the omission of the Lord's Prayer, which some canonists have somewhat rashly affirmed render it invalid.

LITURGY OF THE EUTYCHIANS. — A form of the Liturgy of St. Basil, sometimes called the Liturgy of St. Cyril. It appears to have been drawn up in the middle of the sixth century, though when the expressions and terms containing implicit Eutychian statements were first inserted remains uncertain. Eutyches denied the distinction of two natures in our Blessed Lord.

LITURGY OF THE GEORGIANS. — *See* LITURGY OF ST. CHRYSOSTOM.

LITURGY OF ST. GREGORY.—*See* LITURGY OF ST. PETER.

LITURGY OF THE JACOBITES. — *See* LITURGY OF THE EUTYCHIANS.

LITURGY OF ST. LEO.—*See* LITURGY OF ST. PETER.

LITURGY OF ST. MARK. — This Liturgy is commonly assigned to the Evangelist whose name it bears. It had, no doubt, assumed its present form at the end of the second century. Its liturgical peculiarity is the prefixing the great intercession for the living and departed to the words of institution, instead of affixing them to the invocation of the Holy Ghost.

LITURGY OF THE NESTORIANS. — A corrupt form of the ancient Liturgy of the Apostles. Some writers, however, affirm that this title was given to it after the rise of the Nestorian heresy.

LITURGY OF ST. PETER. — 1. That service used in the Roman Catholic Church for the offering of the Christian Sacrifice. 2. The Roman Mass. Many authors affirm it to be of apostolic antiquity; some give it to St. Peter himself, though changes and additions have been made from time to time in some of its details. Its Canon is almost exactly identical with that of the Church of Sarum. It differs only in one or two immaterial words.

LITURGY OF THE SCOTCH EPISCOPALIANS. — A Liturgy arranged in the early part of the eighteenth century, mainly founded on the form for celebrating the Holy Communion in the Book of Common Prayer, but in some respects like that in King Edward VI.'s first Prayer-book. It contains an invocation of the Holy Spirit, placed after the words of consecration, "This is My Body"; "This is My Blood," &c. It differs in several particulars from that in Archbishop Laud's Prayer-book. No authorized copy of the Scotch Liturgy exists. As many as fourteen different versions have been printed, all varying.

LITURGY OF THE SYRIANS. — *See* LITURGY OF ST. JAMES.

LITURGY OF THE CHRISTIANS OF ST. THOMAS.—An impure version of the Liturgy of St. James, used by the Christians of St. Thomas, *i.e.* the Christians of Malabar. It is believed to have been altered in the tenth century in some important particulars, and again in the sixteenth century by "Gregory, Catholicos of the East."

LIVER-STONE.—A brown species of barytes, anciently used to decorate shrines, &c.

LIVERY.—The official garments of members of religious confraternities and guilds.

LOCELLUS.—A mediæval term for a portable shrine.

LOCKER.—A small cupboard found on the north side of the sanctuaries of our ancient churches. They were formerly protected with doors, but these in many cases have been removed. They are used to preserve the sacred vessels, the Reserved Sacrament, sacred relics, or the linen for the altar.—*See* AUMBRYE.

LODGE.—A term given to the chamber of an abbot, prior, or head of a college.

LOFT.—1. A room in the roof of a building. 2. A small chamber. 3. A gallery raised within a larger apartment, as a singing-loft, a rood-loft, a music-loft.

LOGGIA.—In Italian architecture, a covered space, gallery, or corridor.

LOMBARDIC STYLE OF ARCHITECTURE.—1. A term given by some recent English writers to the Romanesque or debased Roman style of architecture, as found in parts of North Italy. 2. Norman architecture as found in England and elsewhere.—*See* ROMANESQUE.

LORD'S DAY (THE).—A term of great antiquity, used to designate the first day of the week, on which our Blessed Saviour completed and sealed the work of the new creation. As the seventh day, that day of the week on which God rested after the work of the first creation, was observed of old, so now the first day is commemorated every week throughout the whole of Christendom in honour of our Lord's Resurrection.

LORD'S PRAYER (THE).—That prayer which our Blessed Saviour enjoined His disciples to use. It has been embodied in most of the sacramental and other public services of the Church Universal, and is commonly used by all Christians throughout the world in their private devotions.

LORD'S SUPPER (THE).—1. The Paschal Supper of the Jews, partaken of by our Blessed Lord, to fulfil the law, on the night before He suffered. 2. A term most incorrectly applied to the Sacrament of the Holy Eucharist, which was instituted after the Paschal Supper already referred to.

LORD'S TABLE.—A term given to the altar, holy table, or construction of stone and wood upon which the Christian Sacrifice is offered, and from which the Holy Sacrament is dispensed by the priest and his deacon and subdeacon to the faithful. Anciently, in the Church of England, it was almost invariably called an altar.—*See* ALTAR.

LORT MONDAY. — A term sometimes used for Plough Monday.—*See* PLOUGH MONDAY.

LORYMER.—1. The eave of a house. 2. The slanting brow or coping of a wall, serving to throw off the rain. This term is not unfrequently found in churchwardens' accounts and similar documents.

LOTIO MANUUM.—1. A washing of the hands. 2. Technically, that washing of the fingers or hands done by the priest-celebrant after the oblations have been offered in the Sacrament of the Eucharist, and immediately before the most solemn part of the Liturgy.

LOTIO PEDUM.—1. A washing of the feet. 2. Technically, that washing of the feet of twelve poor men by the Pope and by certain Christian kings, in remembrance of our Blessed Lord's act of washing the Apostles' feet on Maundy-Thursday. In England this custom, followed here as elsewhere on each recurring Maundy-Thursday, was observed until the time of William the Third, since which period, with many other pious and symbolical customs, it has been discontinued.

LOUD VOICE (WITH A).—A term found in the rubrics of the Book of Common Prayer of the Church of England to indicate in what manner certain prayers are to be said. This term

stands in antithesis to "secreto," or to the mediæval mode of saying certain collects, &c., silently, or in a low voice.

LOUVRE.—A small turret of wood, &c., or small lantern, placed on the roofs of old halls, kitchens, and other rooms, to promote ventilation, and to carry off the smoke. When fires were made on open hearths without flues or chimneys, these louvres were indispensable. There is a good specimen, though of late date, on the roof of the library of Lambeth Palace.

LOUVRE WINDOW.—An unglazed window in a church or monastic building, so contrived and planned, by the arrangement of slanting boards, placed one above the other, as to admit air, but to exclude rain. Such are frequently found in belfries at the present day.

LOW CELEBRATION.—A modern Anglican term, which has come into use since the Oxford movement of 1831, descriptive of the simple celebration of the Holy Communion, without deacon and subdeacon, as well as without music and incense. It is equivalent to the ordinary term "Low Mass" of the Roman Catholic Church.

LOW MASS.—*See* Low Celebration.

LOW SIDE-WINDOW.—*See* Leper Window.

LOW SUNDAY.—The first Sunday after Easter, or the Sunday within the octave of Easter; so called because the ceremonies then observed are, in comparison to those carried out on Easter-day, more akin to the ceremonies of Low Mass. A Sunday *lower* in dignity than Easter Sunday, the queen of festivals.

ΛΩΒΕΙΑ (Λωβεία).—Leprosy.

ΛΩΒΟΣ (Λῶβος).—A leper.

ΛΩΒΟΤΡΟΦΕΙΟΝ (Λωβοτροφεῖον).—A leper- or lazar-house.

LUCARNE.—A dormer or garret window. This term is frequently found in churchwardens' accounts and similar ancient documents.

LUCAYNE.—*See* Lucarne.

ΛΥΧΝΑΨΙΑ (Λυχναψία).—Seven collects said before the prefatory Psalm in the vespers of the Eastern Church.

ΛΥΕΙΝ (Λύειν).—To break a fast.

LUGENTES, OR MOURNERS.—An order of penitents in the primitive Church, whose religious privileges were exceedingly limited, and whose penances were of a strict and severe character.

LUMACHEL.—A brown limestone containing fossil shells, commonly known as fire-marble. It is frequently used in the internal decoration of churches.

LUMINARE.—A mediæval term for the lamp or taper placed or hung before a shrine or altar of any church or chapel, for the perpetual maintenance of which lands and rent-charges were frequently given.

LUNETTE (French, *lunette*).—1. A little moon. 2. A kind of case of crystal formed either in shape of a circle or like a half-moon, which is placed in the centre of the monstrance, in which the Blessed Sacrament, under the species of bread, is placed for the adoration of the faithful in the Roman Catholic Church.—*See* MONSTRANCE.

LUP.—The mediæval term for a dark sapphire, frequently used in episcopal and abbatial rings of office.

LUSTRAL.—Used in purification. A term found in sixteenth-century writers with this meaning.

LUSTRAL CLOTH.—A church napkin or towel.

LUSTRICAL.—Pertaining to purification.

LUTHERN.—A term to designate a kind of dormer window in debased Palladian architecture.

LYCH-GATE.—A term signifying "the gate of the dead." The lych-gate frequently stands at the common entrance of our country churchyards, and is usually protected by a broad out-spreading gable-roof, in order that those who accompany the bodies of the faithful to their last resting-place may meet before going to the church, and may be protected from the weather in so doing.

LYCHNOSCOPE. — A term used to designate a window-aperture constructed in the buttress of a chancel-arch, or in the angle formed by the walls of a chancel and aisle, to enable those worshipping in the aisle to witness the celebration of the Holy Eucharist, when it is taking place at the chief or choir altar.

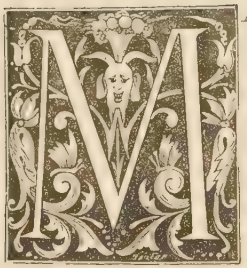
LYCH-SHED.—*See* LYCH-GATE.

LYCH-SLAB.—A large stone, frequently erected under a lych-gate, on which to place the corpse for the temporary relief of the bearers, prior to its being borne into the churchyard.

LYCH-STONE.—*See* LYCH-SLAB.

LYCH-WALL. — The wall of a churchyard or burying-ground.

LYRA.—A harp, anciently used in Divine service, the use of which is being restored.—*See* NABLUM.



ADONNA. — Literally "My Lady." A name given to the Blessed Virgin Mary, who was Mother of Jesus Christ, True God and True Man, our only Lord and Saviour. The term "Our Lady" is found in the Prayer-book of the Church of England, and eminently well expresses the Blessed Virgin's dignity and pre-eminence.

MAGI.—The Three Wise Men who came from the East to worship our Lord at Bethlehem. Many writers affirm that they were Three Kings, and they are so represented in several mediæval drawings. Their names are reported to have been Jasper, Melchior, and Balthazar. On the shrine of the Three Kings at Cologne, however, their names stand as Amerus, Apellius, and Damascus. They are usually depicted as swarthy in colour, robed as monarchs, offering crowns, money, and spices. The offering of a crown is said to represent the royalty of Jesus, the golden money His power, and the spices are said to signify His burial. This tradition is not altogether uniform, because St. Chrysostom refers to twelve kings having gone to Bethlehem, and Georgius the Ritualist to four.

MAGISTER OPERIS.—The master of the works of a church or a religious house. He was also termed sometimes "*Supervisor Operis.*"

MAGNIFICAT.—The Canticle of the Blessed Virgin Mary, sung throughout the whole Western Church at Vespers or Evensong, corresponding with "Benedictus" in the office of Matins.

MAKAPIΣMOI (*Μακαρισμοί*).—A Greek term for the Beatitudes.

MANCHET.—1. A small dole of bread. 2. A term sometimes used to designate the wafer-bread used in the Christian Sacrifice.

MANDATE.—1. A command. 2. A Papal rescript.

MANΔPITHΣ (*Μανδρίτης*).—A Greek term for a monk.

MANDYAS (Greek, *μανδύας*).—1. The cloak or outer covering of an Eastern monk. 2. The ordinary mantle of an Oriental ecclesiastic. 3. A kind of cope. 4. A hooded covering for a monk or hermit, girded in at the waist. 5. A kingly robe.

MANICULARIA. — A term found in English inventories of ecclesiastical vestments, descriptive of the ornamental apparels placed round the neck and wrists of the alb.

MANIPLE (Latin, *manipulum*).—Originally, doubtless, the maniple was nothing more than a strip of the finest linen anciently attached to the left arm of the priest by a loop, with which to wipe the chalice previous to the first oblation, that is, at the offertory. In very early ages, however, it began to be enriched with embroidery, like the stole, and finally became merely an ornament worn by the priest and his assistants, just above the left wrist, at the celebration of the Eucharist. It is now of the same width and colour as the stole and the vestment or chasuble, fringed at the ends, and generally about a yard and a quarter in length. Its use has been kept up in the English Church ever since the alterations in the sixteenth century, ordinarily in the shape of a napkin folded like a band, for use at the Eucharist; but at St. George's Chapel, Windsor, at Durham and Westminster, some of the ancient maniples can still be seen, and have been occasionally worn. In very many churches of the English communion it has been restored, and it has now become a recognized portion of the sacred vestments. The example given in the accompanying woodcut is the representation of an ancient maniple of the twelfth century, formerly preserved at the cathedral church of the diocese of St. Quintin, in France. (*See* Illustration.)

ANCIENT MANIPLE OF THE TWELFTH CENTURY (FRENCH).

MANNARY.—The name for a glove given to a pilgrim, after it had been duly blessed with hallowed water and prayers.

MANOYAAION (*Μανουάλιον*).—The Greek term for a hand candlestick.

MANSE.—The Scotch term for a parsonage or minister's residence.

MANSIONARIUS.—1. A term used to designate the resident keeper of the fabric of a church. 2. The sacristan or verger in residence at or near a church. 3. The porter or doorkeeper of a religious house. 4. The keeper of a churchyard.

MANTHAION (*Μαντήλιον*).—The Greek term for a maniple or napkin.

MANTELLETUM.—A large cape of silk reaching from the neck to below the waist, with open spaces for the arms on each side. It is commonly worn over the rochet, and is no doubt the foreign equivalent to the English chimere. Anciently it was of scarlet satin in England. Foreign bishops commonly wear a *mantelletum* of purple silk, lined with silk of the same colour, only lighter in shade. Abroad, in some places, monsignori, canons, vicars-general, apostolical protonotaries, and doctors in canon law wear the *mantelletum;* in which case it is usually of black, though sometimes of scarlet or brown silk. The mantelletum is by some affirmed to be the same as the mozette. That figured in the accompanying woodcut is from a French example of the last century. (*See* Illustration.)

MANTELLETUM OF VIOLET SILK (FRENCH).

MANTLE.—*See* MANTELLETUM.

MANUAL (Latin, *Manuale*).—A small portable Service-book, containing certain Sacramental and other services, administered or performed by a priest.

MARONITES.—An ancient body of Christians who speak the Arabic language, and reside on Mount Lebanon. They take their appellation from one Maron, who lived in the sixth century, and was charged with having adopted the Monothelite heresy, though this charge they repudiate. For the last six centuries they have been in visible communion with the See of Rome, without having repudiated or renounced their own national peculiarities or traditional rites.

MARTYR (Greek, *μάρτυρ*).—A witness; more properly speaking, one who suffers death for the sake of Jesus Christ and His cause. A sufferer by death for the truth of the Christian religion. One who witnesses by death for the truth that Christ Jesus is the Eternal and only-begotten Son of God.

MARTYRDOM.—The death of a martyr.

MARTYRED.—Put to death on account of one's faith in the Truth of God.

MAPTYPEIN (*Μαρτυρεῖν*).—A Greek term signifying "to suffer martyrdom."

MAPTYPIKON (*Μαρτύρικον*).—The Greek term for the hymn in praise and honour of a martyr.

MARTYRIUM (Greek, *μαρτύριον*).—1. A church dedicated in honour of a martyr. 2. That portion of a church or chapel in which the body of a martyr is buried and preserved. 3. The shrine of a martyr. 4. The chapel of a martyr, where the whole or part of his relics are preserved.

MARTYRIZE.—To offer as a martyr.

MAPTYPOΓPAΦION (*Μαρτυρογραφίον*).—A Greek term for the acts of one or more martyrs.

MARTYROLOGIST.—A writer of martyrology.

MARTYROLOGIUM.—The name for a book containing an authentic record of the acts and deeds of the martyrs. These were anciently compiled from the records or statements of eye-witnesses, or from the common traditions of that part of the Church in which the martyrs were privileged to suffer.

MARTYROLOGY. — 1. A list or catalogue of martyrs, arranged either alphabetically or according to the days of the year on which their triumph is commemorated by the Church. 2. A history or account of martyrs, with their sorrows, sufferings, and deaths.

MARTYRS' INSCRIPTIONS.—Inscriptions on or over the tombs of the Christian martyrs, many of which are found in the Roman catacombs. The example given in the woodcut on p. 163 represents the inscription on the tomb of St. Cornelius, a bishop and martyr, and is a fair type of those generally existing. Emblems, monograms, and devices are frequently found on such tombs. (*See* Inscription.)

MARY-BUD.—An old English name for the marygold.

MASORA.—A Jewish critical work on the text of the Hebrew Scriptures, composed by Rabbis in the eighth and ninth centuries.

MASSARIUS.—1. A chamberlain. 2. An officer of a prelate's household.

MASS AT COCK-CROW.—Mass *in aurora*.—*See* Midnight Mass.

MASS-BOARD.—The altar-slab.

MASS-BOOK.—A Missal.

MASS-BOY.—An acolyte or server.

MASS (CANDLE-).—The Mass said on the feast of the Purification of the Blessed Virgin Mary.

MASS (CANONICAL).—*See* High Mass.

MASS (CHANTED).—*See* Missa Cantata.

MASS-CHILD.—A child who serves the priest at Mass.

MASS (CHILDREN'S, or CHILDER-).—That Mass which is said on the feast of the Holy Innocents.

MASS-CLERK.—A clerk who serves the priest at Mass.

MASS-COIN.—Money given in payment for the saying of Mass.

MASS (CONVENTUAL).—1. In the Latin communion this term signifies a Mass for the general community of a religious house, at which all are expected to attend and assist. 2. The term is also applied to a Mass at which special remembrance is made of the benefactors to a particular religious house, when the general chapter is assembled to join in offering the Holy Sacrifice.

MASS (DRY).—A rite in which there is neither consecration nor communion. This, which obtains occasionally in the Church of England, has not unreasonably been termed "a corrupt following of the Apostles."

MASS-FEE.—The charge for a Mass; usually in England, amongst the Roman Catholics, the sum of five shillings.

MASS FOR THE DEAD.—*See* Mass for the Departed.

MASS FOR THE DEPARTED.—1. A funeral Mass, or Mass for the faithful in Christ who have departed this life in the fear of God, and now rest in the sleep of peace.

MASS (GRAND).—*See* High Mass.

MASS (HIGH).—A peculiarly grand and ornate mode of celebrating the Holy Communion, with all the formal solemnities of music, ritual, ceremonies, and incense, by a priest-celebrant, assisted by a deacon and subdeacon, together with crucifer, acolytes, taper-bearers, thurifer, and incense-boat bearer. At High Mass communion is seldom received by other than the

celebrant, for the obvious reasons—(1) That High Mass usually takes place late in the day; and (2) that the laity are not commonly fasting at such a period.

MASS-HOUSE.—A vulgar title, given formerly to a Roman Catholic church or chapel.

MASS (LADY).—*See* MASS OF MARY.

MASS (LAMB-, OR LAMMAS).—The Mass said on the feast of *St. Peter ad Vincula,* August 1.

MASS-LIGHTS.—The altar-tapers.

MASS (LOW).—A simple mode of celebrating Holy Communion in the Roman Catholic and other churches. Both Low and High Mass are the same in essence, differing only in the ceremonies. Low Mass is said by a priest with a single acolyte or attendant. There is neither music nor incense used. The great majority of masses are "Low."

MASS (MATIN).—A term used in the old Church of England to designate the first Mass which was said, usually that offered at the "matin altar."

MASS (MIDNIGHT).—That Mass which is said at midnight on Christmas-eve. At Christmas three Masses are said: the first, *In nocte,* in honour of the eternal generation of our Divine Lord; the second, *In aurora,* in honour of His birth in time, of the Blessed Virgin Mary, His mother; and the third, *In die Nativitatis Domini,* in remembrance of His birth in our hearts by grace. A midnight Mass is usually a High Mass, though it may be a Solemn Mass, or a *Missa cantata.*

MASS (NIGHT).—*See* MIDNIGHT MASS.

MASS OF CHRIST.—The Masses said on Christmas-day.

MASS OF MARTIN, OR MARTINMAS.—The Mass said on November 11th, St. Martin's day.

MASS OF MARY, OR MARY MASS.—The daily offering to Almighty God of the Holy Eucharist in honour of Mary, the Mother of our Blessed Redeemer,—a custom which almost universally obtained in England during the ages of faith. The *Statutes of St. Mary Magdalene College, Oxford,* for example, decree as follows:—"We enact, ordain, and will that every day for ever, saving on Good Friday, certain Masses be devoutly celebrated in the chapel. The second Mass shall be that of St. Mary, after the practice of the Church of Sarum." (*Vide* also Sir Thomas More's Works, *in loco.*)

MASS OF PETER.—*See* LAMMAS.

MASS OF THE PRESANCTIFIED.—In the Latin Church the Mass of Good Friday, said with a Host consecrated on the previous day. Anciently, such a celebration of the Christian Sacrifice was made during Lent, except on Saturdays, Sundays, Lady-day, and Maundy-Thursday.

MASS OF THE ROOD, OR ROOD MASS.—The Masses said on May 3rd and September 14th.

MASS OF ST. MICHAEL.—That Mass said on Michaelmas-day, September 29th.

MASS-PENNY.—The sum given in a burse or purse, by the mourners or attendants at a funeral, during the saying or singing of Mass.

MASS (PONTIFICAL HIGH).—High Mass sung by a bishop. At this the bishop's vestments and mitre are placed on the altar. Eleven clerks or servers assist at the function, independent of the clergy; and the rites and ceremonies are exceedingly grand and imposing. They are given at length in the *Ceremoniale Episcoporum*.

MASS-PRIEST.—1. A priest who says Mass. 2. A term of reproach, by which the vulgar designated Roman Catholic clergymen in former days. 3. A secular, in antithesis to a regular, priest.

MASS (PRINCIPAL).—*See* HIGH MASS.

MASS (PRIVATE).—An offering of the Christian Sacrifice in private, with only one acolyte or attendant, for some special private aim or intention on the part of the person or persons who have arranged for its offering.

MASS-ROBE.—The chasuble.

MASS (SARUM).—Mass celebrated according to the rites of the ancient, honoured, and venerated use of the ancient Church of Salisbury.

MASS (SOLEMN).—A Mass which is in many respects like a High Mass in the nature and character of its ceremonial adjuncts; but in which some few of the ceremonies are either abbreviated or omitted.

MASS (SOLITARY).—A Mass celebrated by a priest alone, with only one server, and with no other worshipper, or proposed communicant, present.

MASS (SOUL).—The Mass said on All-Souls'-day, November 2nd.

MASS (SUNG).—*See* Missa Cantata.

MASS (THE) (Saxon, *mæsa, mæsse;* French, *messe;* Latin, *missa*).—A term by which, in the Western Church, the offering of the Holy Sacrifice is designated. The origin of the word is still under discussion, though it is of considerable antiquity, having been used by writers of the first, second, and third centuries. Some have derived the name from *mischa*, an oblation of fine flour; others from *missio;* others, again, from *missa*, because in the Latin rite the words "*Ite missa est*" occur towards the close of the service. The term has been united with many of our chief feasts; *e.g.*, Christmas, Michaelmas, Childermas, Martinmas, Lammas, Marymass, &c. In the Prayer-book of 1549, the sub-title of the service for Holy Communion retained the words "commonly called the Mass." One mass only should be said by a priest during the day, except on Christmas-day, when it is lawful in the Western Church to say three:—(1) in honour of the eternal generation of the only-begotten of the Father; (2) in honour of the birth of Jesus Christ of His Mother Mary; and (3) in remembrance of the spiritual birth of Christ in the hearts of the faithful. Mass is said at the altars of parish churches and chapels licensed for Divine service; and when said in private houses, there should be a portable altar taken by the priest for use on the occasion. Mass should be said from daybreak, after matins, until noon, and should not be commenced after that hour. The Mass may be divided into six parts:—(1) The general preparation made at the foot of the altar; (2) a second more particular preparation which begins with the Introit and ends with the Creed; (3) the preparation and offering of the bread and wine for the Sacrifice, which includes the offertory up to the end of the preface; (4) the canon of the Mass, or chief action of the Sacrifice, up to the end of the Lord's Prayer; (5) the Communion or sacramental portion of the Mass; (6) the public thanksgiving from the Communion unto the end.

MASS (TO).—To celebrate Mass.

MASS (VOTIVE).—A special Mass, over and above those ordinarily said in a cathedral or parish church, for some particular grace, blessing, object, or aim; and provided by the desire and charity of some private individual or individuals, with the intention of gaining the above-named favours.

MASTER.—One who rules or governs.

MASTER (GRAND).—A term given to the chief of the ancient military and knightly orders, still retained in those which, having lost their religious character, still exist as confraternities of honour and dignity.

MASTER OF THE CEREMONIES.—A person thoroughly instructed in the ritual and ceremonial of the Church, formally appointed to arrange the plan and details of Divine service, carefully following and observing both the written law and solemn tradition of the Church.

MASTER OF THE CHORISTERS.—An officer, usually in holy orders, who has charge of the choristers attached to any cathedral, collegiate church, or royal chapel.

MASTER OF THE CHURCH.—1. A dean. 2. A rector. 3. A canon residentiary. 4. An ordinary.

MASTER OF THE FACULTIES.—An officer attached to the Arches' Court and vicar-general's office of the province of Canterbury, possessing delegated power to grant faculties, licenses, and dispensations in the archbishop's name.

MASTER OF THE SACRED PALACE.—An officer of the Pope's household.

MASTER OF THE SENTENCES.—A term used to designate the great schoolman, Petrus Lombardus.

MASTER OF THE SHRINE.—That officer appointed to take charge of the shrine of any saint, and to receive the offerings of the faithful, and pilgrims who visit it.—*See* FERETRARIUS.

MASTER OF THE SONG-SCHOOL.—*See* MASTER OF THE CHORISTERS.

MASTER OF THE TABLE.—A monk having authority in the kitchen and refectory of a religious house.

MASTER OF THE TEMPLE.—The chief religious officer of the Temple, or community of advocates in London; always a cleric in priest's orders.

MASTER OF THE WORKS.—*See* MAGISTER OPERIS.

MASTLIN.—An old English term for a kind of inferior brass or latten. (*Vide* Shaw's *Staffordshire*, vol. ii. p. 160.)

MATINS.—1. One of the seven canonical hours, usually sung between midnight and daybreak. 2. The daily morning service of the Church of England, compiled from the ancient

Hours at the Reformation, with sundry omissions, alterations, interpolations, and additions.

MATITUNALE.—A book containing the service for Matins throughout the year.

MATRICULA.—1. A list of licensed or beneficed clergy. 2. A list of the members of a collegiate institution. 3. A list of the members of a corporation. 4. A list of bedesmen.

MATRICULARIUS.—The person having charge of the list of clerics, bedesmen, and others, set forth and recorded upon a *Matricula*.

MATRICULATION.—The act of enrolling the name of a person on the list of the names of members of a university, college, or hall.

MATRICULATION-PAPER.—An extract from the *Matricula* of a university or college, testified as true by the Registrar.

MATRIMONY (COMMUNION AT).—The offering of the Holy Sacrifice at a marriage; after which the newly-married couple receive the Holy Communion.

MATRIMONY (SACRAMENT OF).—This Sacrament or Mystery was instituted by our Blessed Saviour in order to bestow upon those who enter the married state a particular grace to enable them to discharge properly all the duties required of them. It enables them to live together in unity, peace, and love. It strengthens and purifies that natural affection, which, founded on virtue and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each other's defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. Moreover, it gives them grace to discharge well that most important duty of training up their children in the faith, fear, and love of God. For these duties, annexed to the married state, cannot be fulfilled without great exertions; nor will those exertions be successful without the blessing and grace of God. Marriage is defined as "the conjugal union of man and woman between legitimate persons, which is to last undividedly through life." There must be an outward public expression of mutual consent on the part of each person coming together to be united, and—for Christians—the blessing and sanction of the Church.

MATRIMONY (SEASONS FOR HOLY).—Those periods of the ecclesiastical year in which marriage may be properly celebrated. Ancient tradition and the common custom of the Western Church, forbid their being solemnized from the First Sunday in Advent till after the Epiphany, and from Ash Wednesday until after Low Sunday. These rules are often found embodied in the MS. Church books of the seventeenth century, and were scrupulously followed until quite recent times.

MAUNDY-THURSDAY.—1. The Thursday in Holy Week. 2. *Dies Mandati.* The Day of the Commandment; *i.e.* the day when the new commandment was given by our Blessed Saviour. 3. That day on which the Sacrament of the Holy Eucharist was instituted.

MAZER.—The mediæval term for a large drinking-bowl or cup of maple, boxwood, or walnut-wood, used on feasts, both secular and ecclesiastical. Mazers were commonly bound with silver bands. Existing specimens of them can be seen amongst the plate of several colleges, both at Oxford and Cambridge, as also amongst that of the Ironmongers' Company in the City of London. Many exist likewise in private collections. A remarkable specimen in maple-wood, presented to King James I. at his coronation, is in the possession of Henry Bode, Esq., J.P., of Dinton, near Aylesbury.

MELLIFLUOUS DOCTOR (THE).—A term sometimes used to designate St. Ambrose.

ΜΕΛΛΟΦΩΤΙΣΤΟΣ (Μελλοφώτιστος).—A Greek term for a catechumen.

MEMORIAL COLLECT.—A collect used after the collect for the day, as a memorial of some saint.

MEMOPION (Μεμόριον).—A Greek term (1) for a church built over a martyr's grave; (2) the tomb of a martyr; (3) any tomb.

MENÆON (Greek, μηναῖον).—A book in the Eastern Church, which contains the daily offices for the space of a month.

MENDICANT ORDERS.—(1) The Dominicans; (2) the Franciscans; (3) the Carmelites; and (4) the Augustinians.

MENOLOGION (Greek, μηνολόγιον).—1. The Martyrology. 2. A kalendar for a month, containing the names and commemorations of the saints.

MENOΥΡΙΟΙ (Μενούριοι).—A Greek term for Franciscan friars.

MENSA.—1. The top of an altar. 2. Almost universally, likewise, the altar itself.

MENSA DEI.—The altar in a Christian church.

MENSA DEIPARÆ.—The altar in a Lady-chapel.

MENSA DOMINI.—The altar in a Christian church.

MENSA MARTYRIS.—The altar set up in honour of a martyr.

MENSA PROPOSITIONIS.—That table on which the sacred elements are prepared and arranged, prior to their being solemnly offered on the altar at the offertory in the Mass. It usually stands on the north side of the sanctuary.—*See* CREDENCE-TABLE.

MENSÆ LECTOR.—1. The reader at a refection or meal in a religious house. 2. The cleric who says grace at meals in a community of monks or friars. 3. A collegiate chaplain.

MENTAL PRAYER.—Prayer not uttered by the lips, but that which passes through the mind.

MERENDA.—A term sometimes used to designate the chief meal at noon (*meridies*) in a religious house.

ΜΕΣΑΤΩΡΙΟΝ (Μεσατώριον).—A Greek term (1) for a verger's house; (2) a sacristy.

ΜΕΣΟΝΑΟΣ (Μεσόναος).—A Greek term for the centre of a church.

MESSIAH (Hebrew, signifying "*Anointed*").—Christ Jesus the anointed One, Who is the Saviour of the world.

MESSIAHSHIP.—The character, work, and office of the Messiah.

MESSIANIC.—That which relates or refers to the Messiah.

MESSIANIC PSALMS (THE).—Those Psalms of David which distinctly refer to the Office, Work, and Person of Jesus Christ our Lord.

MESTLING.—*See* MASTLIN.

ΜΕΤΑΔΟΣΙΣ (Μετάδοσις).—A Greek term for Sacramental Communion.

ΜΕΤΑΛΑΜΒΑΝΕΙΝ (Μεταλαμβάνειν).—A Greek term signifying "to receive the Holy Communion."

METANOEIN (*Μετανοεῖν*).—A Greek term signifying "to do penance."

METANOIA (*Μετάνοια*).—A Greek term for (1) repentance; (2) penance; (3) a penitentiary.

METAΠOIHΣIΣ (*Μεταποίησις*).—A Greek term for Eucharistic transmutation.

METEOROMANCY (Greek, *μετέωρον* and *μαντεία*).—Divination by meteors, or more especially by thunder and lightning.

METHODIST.—1. One who observes method. 2. A modern sect of Christians, which was founded in England by the Rev. John Wesley, an Anglican priest; so called from the method or regularity of their lives, and the strictness of their principles and rules.

METHODISTIC.—Of or belonging to a Methodist.

METOYΣIΩΣIΣ (*Μετουσίωσις*).—A Greek term for transubstantiation.

METOXION (*Μετόχιον*).—A Greek term for a convent.

METROPOLIS (Greek, *μητρόπολις*).—1. A mother city. 2. The chief city or capital of a kingdom, state, or country.

METROPOLITAN (adjective).—Belonging to a metropolis; (noun) that bishop who presides over the other bishops of a province or group of dioceses. His rights and privileges vary in different countries and parts of the Church. All archbishops are metropolitans, except archbishops *in partibus infidelium*; but all metropolitans are not archbishops. Many changes in archiepiscopal jurisdiction have been made in England.

METROPOLITE.—A metropolitan.

METROPOLITIC.—1. Pertaining to a metropolis. 2. Of, or belonging to, a metropolitan.

MHΞOMHΛON (*Μηξόμηλον*).—A Greek term for the pyx, used in the communion of the sick.

MIDDLE AGES.—That period which intervened between the fall of the Roman Empire and the revival of Pagan and other literature in the fifteenth century.

MID-LENT.—The middle of Lent.

MID-LENT SUNDAY.—The fourth Sunday in Lent.

MID-PENTECOST SUNDAY.—The fourth Sunday after Easter.

MIDSUMMER SAINT (THE). — St. Edward, king and martyr, whose death took place on March 18, 978, by the command of his mother-in-law, Elfrida, but whose relics were removed from Wareham, where he was first interred, to Shaftesbury, on June 20, A.D. 982.

MILITANT (Latin, *militans*).—(1) Fighting; (2) combating; (3) serving as a soldier. The Church militant is the Christian Church on earth, which is engaged in a constant warfare against its enemies; thus distinguished from the Church triumphant in Heaven, as well as from the Church patient or waiting in Paradise.

MILK AND HONEY AFTER BAPTISM (THE GIFT OF).—An ancient practice in certain parts of the Church Universal existed, by which the newly-baptized had given to them milk and honey, symbolizing an entrance through that sacrament into the "goodly land" of the Church "flowing with milk and honey."

MILLENARIAN.—One who believes in our Lord's personal reign on earth for a thousand years.

MILLENARIANISM.—The doctrine of millenarians.

MILLENIST.—One who believes in a future millennium.

MILLENNIUM (Latin, *mille* and *annus*).—A thousand years. Millennium is a word used to denote the thousand years mentioned in Revelation xx., during which period it is declared that Satan will be bound, and holiness become triumphant throughout the world. During this period some believe and maintain that our Blessed Lord will personally reign on earth with His saints.

MILL-SIXPENCE.—An old English coin issued in the year 1561, being one of the earliest coins which was milled.

MINARET.—In Saracenic architecture, a slender, lofty, circular turret attached to a mosque, having a balcony, from which the followers of Mahomet are called to prayer.

MINIM. — One of a certain order of reformed Franciscan monks.

MINISTER. — 1. A chief servant. 2. An agent. 3. One who serves at the Christian altar; *i.e.* an acolyte, a mass-boy,

a deacon or subdeacon, an epistoler or a gospeller. 4. In a loose and general sense, a cleric, a priest, a parson, a clergyman.

MINISTER OF THE ALTAR.—The server at Mass.

MINISTER OF THE THURIBLE.—*See* THURIFER.

MINISTER (TO).—To attend, serve, or wait upon the priest celebrant in the sacrament of the altar.

MINISTERIAL.—Pertaining to ministers who serve in Christian churches.

MINISTERIUM.—A term sometimes used to designate the epistle corner of a Christian altar, because there the server or minister assists the priest-celebrant in making preparation for offering the Eucharistic Sacrifice.

MINISTRAL.—Pertaining to a server or mass-boy.

MINISTRY.—1. Ecclesiastical profession. 2. The office and duties of a cleric. 3. Agency or service of a pastor or clergyman.

MINOR CANON.—A cleric in holy orders, attached to a cathedral or collegiate church, in order to assist the canons in singing Divine service. He is sometimes called "a petty canon." Anciently, minor canons at some cathedrals were expected to sing the Lady Mass, and sometimes the Parish Mass. Several minor canonries were suppressed under King Charles I., and others again, more recently, by the Ecclesiastical Commissioners of England and Wales.

MINOR ORDERS.—These, in the Roman Catholic Church, are, (1) subdeacon; (2) acolyte; (3) exorcist; (4) lector or reader; and (5) doorkeeper. The minor orders in the Eastern Churches are somewhat different, practically resolving themselves into three: (1) subdeacon, (2) singer, and (3) reader. Anciently, there were several other church officers who received minor orders, but their offices have either been abolished or have lapsed.

MINORITE.—1. A Franciscan. 2. A friar Minor.

MINSTER (Saxon, *minstre* or *mynster*).—1. A church of canons regular. 2. A cathedral church. 3. A church to which a monastery has once been attached. 4. In some cases, as at Southwell and Beverley, in England, a church of canons secular.

MINSTER HAM.—A house or place of sanctuary; the practice of using which has long been abolished.

MINSTER-HOUSE.—*See* PALACE.

MIRACLE (Latin, *miraculum*).—1. A supernatural event. 2. An effect contrary to the established constitution and course of things. 3. A deviation from, or suspension of, the known laws of nature.

MIRACLE-PLAY. — A dramatic representation of certain Christian acts, miracles, or traditions.

MISBELIEF. — 1. Wrong or erroneous belief. 2. False religion.

MISBORN.—Born to evil.

MISCHNA. — 1. The text of the Jewish Talmud. 2. The ancient code of the Jewish civil and common law, or an explanatory comment on the law of Moses.—*See* TALMUD.

MISERERE (Latin, "Have mercy").—The first word of the Latin version of the fourth of the Penitential Psalms—Psalm li.

MISERERE-DAY.—Ash-Wednesday.

MISERERE-STALLS.—A projecting bracket of wood fixed on the underneath portion of the seats of certain stalls in churches by hinges, so that the seat may be turned up and down at pleasure. When turned up, the religious occupying the stall finds in it sufficient projecting support to enable him to lean against it. They are commonly adorned with carved work,—animals, birds, leaves, fruit, and flowers, the sacred monogram, &c. A good example of the thirteenth century remains in Henry VII.'s chapel at Westminster Abbey.

MISERERE-WEEK.—The first week in Lent.

MISERICHORD.—1. A term used to designate the folding-seat of the stall in the choir of a cathedral, collegiate, or parish church. 2. A merciful remission of penitential discipline. 3. The name of a chamber in religious houses, in which those members who were sick were permitted to relax the ordinary rule. 4. This term was sometimes applied to the country hospital of a town or city monastery.

MISERICORD.—*See* MISERICHORD.

MISSA. — The Latin term for the service at offering the Christian Sacrifice.—*See* MASS.

MISSA CANTATA. — 1. A sung Mass. 2. A Mass which is chanted throughout. 3. A technical name for a Mass which

is sung, at which the priest-celebrant is assisted, not by a deacon and subdeacon, but only by two acolytes or servers.

MISSA CATECHUMENORUM.—The introductory part of the service at offering the Christian Sacrifice; that is, the part which immediately precedes the Offertorium, at which introductory part those who were being prepared for holy baptism in the early Church were alone permitted to be present.

MISSA FIDELIUM.—1. The Mass for the faithful; *i.e.* the chief or Parish Mass, celebrated in its integrity and entirety, without abbreviation or addition. 2. The ordinary Parish Mass, said for the general body of the faithful, in contradistinction to a Votive Mass, or a Mass for the faithful departed.

MISSA NAUTICA.—A term given to a service sometimes used by priests on board ship, when there would be danger, by reason of storm or other difficulty, in duly and regularly offering the Christian Sacrifice.

MISSA SICCA.—1. A service for Holy Communion, containing no consecration. 2. A Dry Mass. 3. A term sometimes given to the first part of the Anglican Communion service when said alone, and concluded with the Blessing, without any consecration.

MISSA SOLEMNIS.—High Mass.

MISSÆ CANON.—The Canon of the Mass.

MISSÆ ORDINARIUM.—The Ordinary of the Mass; those portions of the service for offering the Christian Sacrifice which change with the seasons; *i.e.* the whole of the introductory part part of the Mass up to the end of the Sanctus.

MISSÆ ORDO.—*See* Missæ Ordinarium.

MISSAL. — 1. A Mass-book. 2. A volume containing the Ordinary and Canon of the Mass. The Roman Missal is said to have been first arranged by Pope Zachary, and afterwards revised and completed by St. Gregory the Great, Pope Celestine, and Pope St. Leo. It was then called a Sacramentary. The Sarum Missal was arranged by St. Osmund. This was commonly used throughout the southern dioceses of England prior to the Reformation; and on this the service for Holy Communion in our Prayer-book is founded. The introduction of Introit, Gradual, and Offertory to the Missal took place about the seventh century. Prior to this, the rites for the Christian Sacrifice were, comparatively speaking, simple. Additions and

changes were made in different parts of the Church; though the common or unvarying rule remained substantially the same, having been handed down from the earliest ages as of apostolic authority. Various bishops and particular councils arranged special Sacramentaries, which in modern times, in the Latin Church, have been set aside, with the exception of the Milanese rite, for the *Missale Romanum*, as formally approved by the Council of Trent, and further solemnly sanctioned by Pope Pius V., Pope Clement VIII., and Pope Urban VIII. — *See* Mass.

MISSALE ROMANUM.—*See* Missal.

MISSION.—1. A sending or being sent. 2. A being delegated by authority.

MISSIONARY.—One sent to propagate religion.

MISSIONARY APOSTOLIC.—A priest of the Roman obedience sent into a country where that Church is not formally or regularly organized, to do missionary work. He receives a direct commission from the Pope; and, though not possessing the character of the episcopate, has and exercises several powers which commonly and ordinarily pertain to, and are used by, a bishop.

MISSIONER.—An old English term for a missionary.

MITRA.—*See* Mitre.

MITRAL.—Of or pertaining to a mitre.

MITRALE.—1. That which pertains to a bishop. 2. A kind of *Ceremoniale Episcoporum*, drawn up by Sicardus of Cremona. 3. According to Georgius, that part of a Sacramentale peculiar to the office, work, and functions of a bishop.

MITRE.—An hierarchical head-covering, used, in one shape or another, from the earliest ages of Christianity, borrowed originally from the Jews. St. John the Evangelist was accustomed to wear a plate of gold on his forehead (*See* Eusebius, *Hist. Eec.*, lib. v. cap. 24), as no doubt were the other Apostles. Epiphanius, on the authority of St. Clement of Alexandria (*Epiph. Hær.*, xxix. 2), states that St. James, the first bishop of Jerusalem, wore a similar golden fillet or band. Pellerinus distinctly states that the mitre was borrowed by Christians from the head-dress of the high priest of the Jews. Oriental kings and Pagan pontiffs wore a similar ornament. An illustration of such a head ornament, from an early Byzantine MS. in the Vatican

Library, is given in the accompanying woodcut. (*See* Illustration, *Fig.* 1.) The mitre had below a flat border, which surrounded it and covered a part of the forehead, whence it was elevated in the form

Fig. 1.— HEAD-DRESS OF A PAGAN PONTIFF.

Fig. 2.—EARLY ORIENTAL MITRE.

Fig. 3.—EARLY ANGLO-SAXON MITRE.

of a cone, and terminated in a point. After the time of Constantine the mitre became generally adopted in the Christian Church, and was not unlike the Oriental crown of the Greek emperors. This shape it still retains in the Eastern Church. (*See* Illustration, *Fig.* 2.) About the tenth century all bishops had adopted it. For some period the crown was divided at the top, and made to look like a crescent. The earliest mitres, shaped like the cloven tongues of Pentecost, were very low. An example of such a one is provided under the term "Pectorale." Later on, they were made more elevated. Its shape at that period may be seen from Anglo-Saxon manuscripts, more especially the Benedictional of St. Ethelwold. An Anglo-Saxon example is given on p. 119, under the term "Elevation of the Host." A somewhat later specimen, from a MS. "Life of St. Edward the Confessor," written in Anglo-Norman verse, *circa* A.D. 1240, in the Public Library at Cambridge, is given here. (*See* Illustration, *Fig.* 4.) From the eleventh century the use of the mitre spread, and this was granted by

Fig. 4.—THIRTEENTH CENTURY MITRE FROM A MS.

Popes Alexander II. and Urban II. to various abbots. Later on, it was given sometimes to priors and canons. The English mediæval mitre can be seen from representations on ancient brasses. A jewelled or precious mitre from the brass of Thomas Cranley, Archbishop of Dublin, A.D. 1417, is represented in the accompanying woodcut. (*See* Illustration, *Fig.* 5.) The mitre of St. Thomas of Canterbury, preserved at Sens, is of this shape likewise, and deserves attention from the simplicity and good character of its ornamental decorations. There is a fine specimen of a fourteenth-century mitre preserved at Beauvais. William of Wykeham's mitre—figured in the accompanying illustration (*See* Illustration, *Fig.* 6), is still preserved at New College, Oxford, together with his choice and elaborate pastoral staff. On the Continent, and with Roman Catholics, in recent times, the mitre has been enlarged and elevated to a very preposterous size and height, and its ancient elegant shape almost entirely lost; but the old shape is being nearly everywhere restored. Attached to the hinder portion of the mitre are two bands or fillets,

Fig. 5.

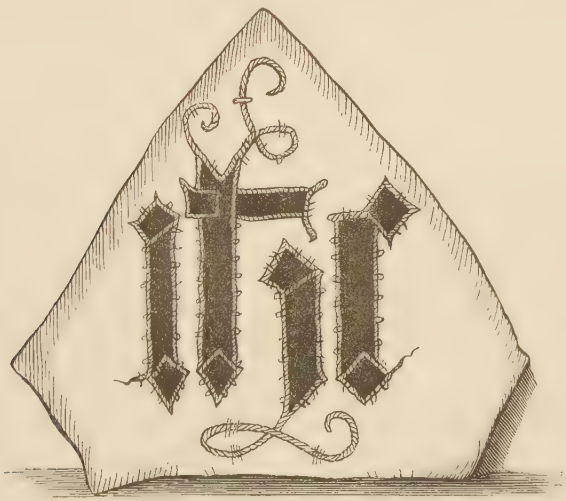


Fig. 6.—MITRE OF WILLIAM OF WYKEHAM, PRESERVED AT NEW COLLEGE, OXFORD.

called *vittæ*, slightly widened at the ends, and fringed, which hang over the shoulders, and can be seen represented in illuminations, and brasses. The vittæ of the mitre may be seen on the brasses of Archbishop Greenfeld, A.D. 1315, at York Cathedral; of Bishop

Bowthe, A.D. 1478, at East Horsley; and on that of Archbishop Harsnett, A.D. 1631, at Chigwell, in Essex. There are three kinds of mitres—the Plain Mitre (*Simplex*), made of white linen, the only ornamentation being gold or crimson lining or fringe to the vittæ or hanging lappets. This mitre is used for processions. The Gold Embroidered Mitre (*Aurifrigiata*) has no gems nor plates of gold or silver upon it, but owns for its ornament a few small pearls, and is made of white silk wrought with gold, or of simple cloth-of-gold. The Precious Mitre (*Pretiosa*) is decorated with gems and precious stones, and often adorned with sheets of gold and silver. It was anciently worn on high and solemn festivals. Of the latter class, one, figured in vol. ii. of Shaw's *Dresses and Decorations*, known as "the Limerick mitre," is a most elaborate and beautiful example; others exist, and it seems in some cases were worn by English bishops, even more than a century after the Reformation. It was so in the American Church at all events, for Bishop Seabury's mitre is still preserved in the Library of Trinity College, New York. Moreover, Bishop Hacket, of Lichfield, is represented, on a tomb in his cathedral, vested in mitre, rochet, and chimere, with a pastoral staff. So also, amongst several others, the effigies of Bishop Creyghton, in Wells Cathedral, subsequent to the Restoration, has mitre and pastoral staff; while Archbishop Sharpe, who died A.D. 1713, appears represnted in a similar dress. Our bishops are said to have worn their mitres so lately as the coronation of George III., and their use has been restored, both by several Colonial bishops as well as in the American Church, during the recent Catholic revival.

MITRED ABBOTS.—Certain abbots who wore the mitre by favour and dispensation, and to whom were given the power and privilege of sitting as spiritual lords in Parliament. In the reign of Edward III., twenty-five abbots enjoyed this privilege. At other periods of our history more than twice that number were summoned. The prior of St. Mary's Abbey, at Leicester, sat in Parliament, as did likewise the abbots of secondary abbeys; such as those of Thame, Burton, and Middleton. But the rule of summons was not uniform, either to abbots or priors.

MITRED PRIORS.—Priors who wore the mitre by favour and dispensation, and were occasionally summoned as spiritual lords to sit in Parliament.

MIXED CHALICE (THE).—The chalice duly prepared for the Eucharistic sacrifice, containing pure wine made from the juice of the grape, to which a "little pure and clean water" has been added. The mixing of wine and water is as old as Chris-

tianity. Our Lord instituted the Holy Eucharist with the mixed cup, as the most learned Ritualists allow. And this has been the general practice of the Church Universal since that period. The use of wine and water is symbolical, representing the Blood and Water which flowed from the pierced side of our Blessed Lord on the Cross. It likewise sets forth the two natures of our Saviour; the Divine being represented by the wine, the human by the water. Other writers have found a symbolism with regard to the two chief Sacraments, Baptism and the Holy Eucharist, in the mixed chalice.

MODUS DECIMANDI.—A term for the land given for ever for religious purposes in lieu of annual tithes.

MOLINISM.—A term for the theological system of Molina, respecting freewill, grace, and predestination,—a system which, in many particulars, corresponds with that of the Arminians.

MOLINIST.—A follower of Molina.—*See* Molinism.

MONACHAL.—Pertaining or belonging to monks, or to the religious life.

MONACHISM.—The state of monks.

MONASTERY (French, *monastère;* Spanish, *monasterio;* Latin, *monasterium;* Greek, *μόνος, alone*).—A house of religious retirement or seclusion. The first Christian monks imitated St. John the Baptist, devoting themselves entirely to God by solitude, prayer, fasting, self-denial, and mortification. Afterwards changes took place, contemporaneously with certain developments, and monks were divided into three classes—(1) Cœnobites, those who lived in common in a certain manastery, under the guidance and jurisdiction of a single ruler, afterwards called "Regulars"; (2) Anchorites or Eremites (*Anachortiæ et Eremitæ*), those monks who lived on bread and water, or on roots and fruits in the desert; and (3) Sarabaitæ, or monks living under a relaxed rule, and wandering in different countries—the germ of the mendicant friar. The first community of monks was founded in Italy, A.D. 320; the first in France, near Poitiers, by St. Martin of Tours, A.D. 359; and the first in England by St. Augustine, founded on the Roman model, in 596. The earliest written rules of monastic life were from St. Basil, Bishop of Cæsarea, who was followed in changes, amendments, and reforms, by Cassianus, St. Martin (already referred to), and by St. Isidore of Seville. St. Benedict's rule eventually became the most popular. Monasteries, as we see, thus rose in the fourth century, and flourished in the centuries immediately succeeding.

In mediæval times they were the sanctuaries of learning and the home of the greatest scholars, blessing the people and lands wherever they arose. In them princes were educated, who, in turn, gave benefactions, and bestowed privileges upon certain monasteries where religion flourished and learning was deep. Monasteries eventually became exempt from ordinary episcopal jurisdiction, the chief of the order, or, in later times, the Pope, being regarded as supreme. This fact possibly led to the eventual downfall of monasteries in England; for the English were always jealous of foreign interference, and many gross and palpable abuses in patronage and other details grew up and increased. The decay of discipline and the accumulation of wealth were two of such. Pope Clement VII., at Cardinal Wolsey's suggestion, on April 23, 1524, approved of suppression, and issued a Bull authorizing it. Afterwards, the stone thus set rolling could not be stopped. The chief building in a monastery was the church or chapel, where Mass was said constantly every morning, and where the Divine services of the Church were solemnized with regularity, devotion, and dignity. The chief rooms in a monastery were the refectory, the sleeping-chambers, the kitchen, the guest-hall, the chapter-house, and the parlour. There were cloistered passages connecting one part of the building with another. The plans of a monastery differed in arrangement, though all were substantially similar. In addition to the above rooms there was a library, a scriptorium, a miserichord, an exchequer-chamber, an almonry, a kitchen, a bake-house, and a granary, together with special apartments, separate from the rest, for the abbot, with a chapel, sleeping-apartment, oratory, buttery, pantry, auditory-chamber grouped together. (For an account of the extent to which the robbery of religious houses went under Henry VIII. *See* ABBEY.) Since that reign monks and religious have been altogether banished from England. The principle of religious toleration, however, having become recognized, the Roman Catholic Church is restoring to some extent what was so entirely destroyed then. In Great Britain alone there were (A.D. 1870) sixty-seven communities of men and two hundred and twenty convents, in addition to twenty-one colleges, for the instruction and education of the young. In the National Church of England likewise, the religious life has been restored, mainly, as yet, however, amongst women, there being nearly sixty houses of nuns existing in various parts of the country. The religious life for men has likewise now had a good and successful beginning.

MONASTIC.—1. Pertaining to monasteries. 2. Belonging to monks and nuns. 3. A monk.

MONASTICALLY.—1. Reclused. 2. In a retired manner.

MONASTICISM.—Monastic life.

MONASTICON.—A book on, or description of, monasteries.

MONH (Μονή).—A convent.

MONEY-STONE.—The slab of a tomb on which donations for church purposes were given, or payments in alms made. In Thame Church, Oxon, this is also called "the Poor Stone."

MONION.—A term used in Bishop Montague's *Articles of Visitation*, signifying a mullion.—*See* MULLION.

MONISH (TO).—1. To admonish. 2. To warn.

MONITION (Latin, *monitio*).—1. Warning. 2. Instructions or directions given by way of caution. 3. A form in an Ecclesiastical court, giving to a person bringing a charge or complaint, a written order or monition requiring the person against whom the complaint has been lodged, to obey a decision of that or of some other superior court. 4. A formal letter or document issued from an archiepiscopal or episcopal court, ordering any person under the bishop's jurisdiction to do, or leave undone, some act or course of proceeding in which the bishop has an interest.

MONK (Greek, *μόναχος*).—A man who formally retires from the ordinary temporal concerns of the world, and devotes himself by vows of poverty, chastity, and obedience to the special service of God and of religion. Monachism arose very early in the Christian Church (*See* MONASTERY), since which period various orders of monks have existed and flourished. 1. The monks of St. Anthony, who wore a habit of black and russet, were called after their founder, whose rule was sanctioned by Pope St. Marcellus, who was ordained to the Pontificate May 12, A.D. 308, and died two years afterwards. The monks of St. Basil, founded A.D. 358, under the patronage of Pope Liberius, A.D. 352–365, wore a black habit. Their rule was severe, but much followed in many parts of Europe. The Benedictines were founded nearly two hundred years later, by the saint whose name they bear. Like the monks of St. Basil, their habit was black. Felix IV., who reigned from A.D. 526 to 530, was Pope when St. Benedict's rule was drawn up. Between this period and the institution of the order of Carthusians in the eleventh century, monks of the order of Camaldoli, A.D. 1009, of the order of Vallis Umbrosa, A.D. 1070, and of the order of Grandmont, A.D. 1076, were respectively made. The Carthusians were originated by St. Bruno, under Pope St. Gregory VII., who reigned from

A.D. 1073 to 1085. Their habit was white. The Cistercians arose fourteen years later, founded by St. Robert. Their habit, too, was white. Some of the most distinguished religious houses of the Middle Ages belonged to this renowned order. The Celestines originated in 1275, under Gregory X., and were founded by Pietro di Morone of Apulia, afterwards Pope St. Celestine V., surnamed "the Solitary." The rules of this order, with slight variations, were those of St. Benedict. Other orders were founded; *e.g.* the monks of St. Pachomius about 324, the monks of the order of Vallis Umbrosa in the latter part of the eleventh century, as well as those of Fontrevaud, of the Mount of Olives, and the Silvestrins. In later years religious orders and congregations have been commonly set up in the Western Church, in some respects distinct from monks, though the ancient monkish communities still have efficient representatives.

MONKISH.—1. Like a monk. 2. Pertaining to monks. 3. Monastic.

MONOCHORD (Greek, *μόνος* and *χορδή*).—A musical instrument of a single string, sometimes used of old in Divine service.

MONODY (Greek, *μονωδία*).—A kind of poem of a mournful character, in which a single mourner is supposed to bewail himself.

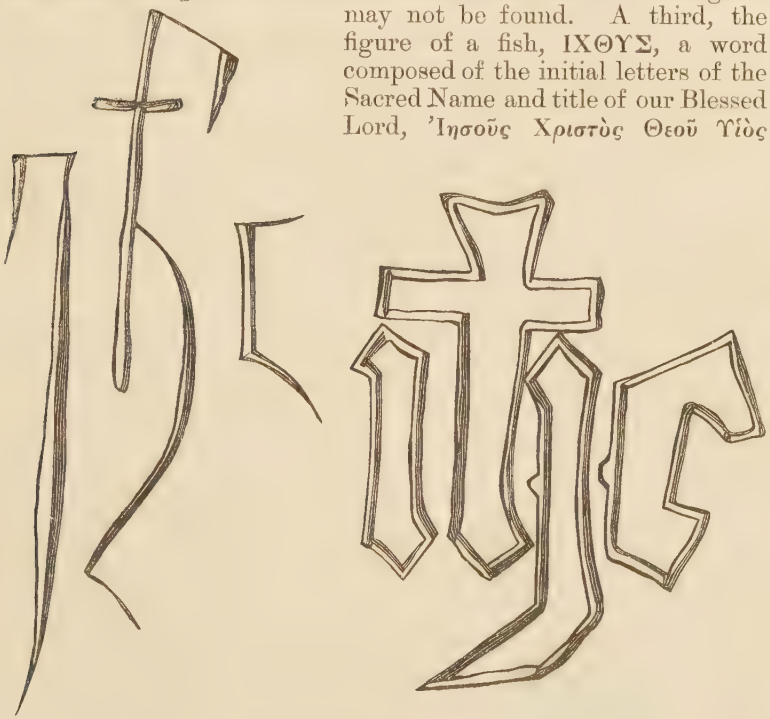
MONOGAMIST.—One who disallows second marriages.

MONOGAMY.—1. The marriage of only one wife. 2. The state of such as are restrained to a single wife. 3. The Christian teaching regarding marriage.

MONOGRAM (Greek, *μόνος* and *γράμμα*).—A cipher or character composed of one, two, or more letters interwoven, either with or without the mark of contraction, and forming the abbreviation of a name.

MONOGRAM (SACRED).—The monogram of the Name of Christ (Christus, *Χριστὸς*), formed of the two first letters of that Name in Greek, is the sign which appeared in the heavens to the Emperor Constantine, and was afterwards adopted for his symbol and standard. (*See* LABARUM.) From that period it became a leading Christian emblem. It appears on the tomb of Pope St. Caius, who suffered martyrdom in the reign of Diocletian. Another monogram is the contracted abbreviation I H S, of the Greek ΙΗΣΟΥΣ. This is found constantly, in every variety of form, shape and design, during the Middle Ages. The earliest example occurs on a gold coin of Basileus I., who lived A.D. 867, the inscription of which stands thus:—+ IHC·CHRS·REX·REG.

REGNANTIVM. At the present day this monogram is constantly used. Two examples are provided in the accompanying woodcuts, from the Lollard's Tower in Lambeth Palace, of the Sacred Name, and a third in embroidery, from the mitre of William of Wykeham, preserved at New College, Oxford, is given under the term "Mitre." There is, however, scarcely a Christian college or church in which this form of monogram may not be found. A third, the figure of a fish, ΙΧΘΥΣ, a word composed of the initial letters of the Sacred Name and title of our Blessed Lord, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς



ANCIENT MONOGRAMS, CUT BY THE PRISONERS ON THE WALLS, LOLLARD'S TOWER, LAMBETH PALACE.

Σωτήρ, *Jesus Christ the Son of God, our Saviour,* is very ancient. As early as the time of St. Clement (A.D. 194) the Christians of Alexandria had adopted both this symbol and monogram. *St. Optatus contra Parmen.*, lib. 3, cap. ii., gives an explanation of the same. Other monograms and badges were adopted in later times. In the case of the Jesuits, the I H C in a circle, surrounded with rays of glory, with the Three Nails of the Passion converging towards the central letter, has been long adopted as the peculiar and distinctive badge of that renowned order. (*See* Illustrations.)

MONOGRAMMIC.—Pertaining or belonging to a monogram.

MONOPHYSITE (Greek, *μόνος* and *φύσις*).—One of a sect of heretics in the early Church, who maintained that the divine and human natures in Christ became so blended and confounded as to constitute but one nature.

MONOΣ (*Μόνος*).—A monk.

MONOTONE.—1. A succession of sounds on precisely the same line of pitch. 2. The reciting musically upon one note any part of Divine service, either by the priest or people singly or together.

MONOTONIC.—Pertaining to monotone.

MONSEIGNEUR.—A title given to bishops and other prelates—as, for example, Papal chamberlains, assistants of the Pontifical throne, and others—in France and other foreign countries, corresponding to the term "my lord," addressed to Anglican bishops.

Fig. 1.—TOWER-SHAPED MONSTRANCE.

Fig. 2.—MONSTRANCE: GERMAN EXAMPLE OF THE SIXTEENTH CENTURY.

MONSTRANCE (Latin, *monstrare*).—A vessel of precious metal, in which the Blessed Sacrament is carried in solemn procession, and exposed on the altar. It is on this account some-

times termed an ostensory (*ostensorium*). Under that word a very remarkable example, from the pencil of the late Mr. A. Welby Pugin, is given on another page. (*See* Ostensory.) Anciently their form varied; sometimes they were made in the shape of a tower, as in the accompanying woodcut, or a covered chalice; sometimes in the form of images carrying silver pyxes, in which the Sacrament was placed. The accompanying specimen, from a German example of the sixteenth century, is circular in shape, placed on a stand like the foot of a chalice, and surmounted by a cross. The circular part, which encloses the Blessed Sacrament, is surrounded by rays of glory, and the whole vessel is jewelled. (*See* Illustrations, *Figs.* 1 and 2.)

MONUMENT. — 1. Anything by which the memory of a person or event is preserved and perpetuated. 2. An erection of stone, marble, or metal, in memory of a person dead.—*See* Altar-Tomb.

MORALITY.—A kind of mediæval play, full of allegory and hidden teaching; so termed because it usually consisted of *moral* discourses between such presumed characters as Faith, Hope, Charity, Valour, Discretion, Life, and Death. Moralities in the sixteenth century took the place of the old Christian Miracle Plays, and became very popular during the seventeenth century. The London Guilds and Confraternities, which had anciently conducted the Miracle Plays, at that period rendered the popular "Moralities" with some art and splendour: King James frequently attended them. They soon, however, ceased to exercise any good influence, having been deliberately denuded of that Christian character which rendered the old Miracle Plays both attractive in themselves and useful for public instruction.

MORROW MASS.—An expression frequently occurring in old English writers, signifying "Early Mass." "The said clerke shall attend in his rozett [rochet] at *Morrow Mass*, and at High Mass to apparell the altars." (Jacob's *History of Feversham*, Appendix, p. 166.)

MORROW-MASS PRIEST. — A priest who celebrates the first or earliest Mass in a church or cathedral.

MORROW OF A FESTIVAL (THE). — The day which succeeds it.

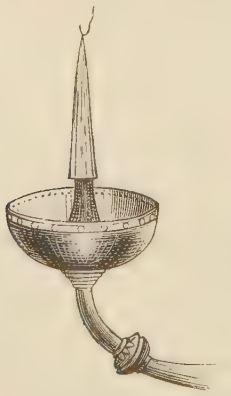
MORSE (Latin, *morsus*, from *mordeo*).—The metal fastening of a cope, usually made of precious metal, ornamented with pearls, crystals, and enamel. It is sometimes called a "pectoral." The design of this ornament varied, but one of the

most favourite subjects with mediæval artists was the Annunciation of St. Mary, represented on a morse amongst the jewels of William of Wykeham at New College, and often seen on ancient brasses. A morse of silver, representing the offerings of the Three Kings, is preserved in Lord Londesborough's collection. The Crucifixion was frequently depicted; it occurs on an old copper-gilt morse, lately discovered at Thame, in Oxfordshire, of which the accompanying woodcut is an illustration. Sometimes a band was used to fasten the cope, as is the case with those at Westminster Abbey, worn occasionally by our bishops; if so, it was commonly richly decorated with jewels and embroidery. (*See* Illustrations.)

MORSE OF THE FOURTEENTH CENTURY.

COPPER GILT MORSE, FOUND AT THAME, OXON.

MORTAR.—A broad bowl of brass, latten, or copper, either with a pricket for a thick lighted taper, or else filled with a mixture of perfumed wax and oil, in which a broad wick was kept burning both at festivals and funerals. Such are placed round the shrine of SS. Peter and Paul at Rome on their festival. The accompanying illustration is from an old English example, which anciently belonged to St. Mary Magdalene College, Oxford, and from which the recently-made sconces or mortars in the chapel there were designed. (*See* Illustration.)



MORTAR, ST. MARY MAGDALENE COLLEGE, OXFORD.

MORTIFICATION.—The act of subduing the passions and carnal appetites by penance, abstinence, or unpleasant severities deliberately inflicted on the body.

MORTMAIN (French, *mort* and *main*).—In law, the possession of lands or tenements in dead hands, or hands that cannot alienate. Alienation in mort-

main is an alienation of lands, tenements, or hereditaments to any corporation, sole or aggregate, guild, or confraternity.

MORTMAIN (STATUTE OF). — A statute passed in the reign of Henry VIII., by which it was declared illegal for any one, either directly or indirectly, to give his lands to any religious house.

MORTUARY (French, *mortuaire*).—A customary fee, or gift, claimed by and given to the priest of a parish on the decease of one of his flock. In England, anciently, a fourth part of the goods of an intestate person went half to the fabric fund of the parish church, and the remaining half to the poor. The same rule, to a great extent, was followed both in France and Flanders.

MORTUARY CHAPEL.—A chapel erected for the special purpose of receiving the bodies of the departed in vaults below. Anciently, these mortuary chapels were side chapels, or chapels belonging to a particular family; *e.g.* that of the founder of the church, or the lord of the manor. Now such chapels are sometimes built in cemeteries.

MOST CATHOLIC.—A customary title given to the kings of Spain.

MOST CHRISTIAN.—A customary title given to the kings of France.

MOST REVEREND. — A customary title given to archbishops in England.

MOST SACRED.—A customary title given to the Queen of England.

MOST WORSHIPFUL.—A customary title given to certain mayors and municipal officers of cities in England.

MOTE.—A Saxon word, used in the Middle Ages, to signify a meeting. The term "mote-house" sometimes signifies a "town-hall."

MOTETT.—1. A little anthem. 2. A short piece of sacred music arranged in harmony. 3. A musical composition of a sacred character, consisting of from one to eight parts.

MOTHER CHURCH.—1. Any church in which missionary efforts have been so successfully made as that the Catholic religion has been carried to, and planted in, foreign lands. 2. That church which is first set up in a heathen country. 3. The cathe-

dral church of any diocese. 4. A parish church owning district churches attached to it, which latter are still under the care of its chief pastor.

MOTHER OF GOD (Latin, *Mater Dei*; Greek, Θεοτόκος).—A term precise, definite, and very important in its bearing on Christian doctrine, formally given by the Council of Nicæa to the Blessed Virgin Mary.

MOULDING (Italian, *modanatura*).—A general term applied to all the varieties of outline or contour given to the angles of the various subordinate parts and features of buildings, whether projections or cavities, such as cornices, capitals, bases, door and window jambs, heads, &c. In Pointed architecture the mouldings were a feature of great importance; those of the Second Pointed style possessing the greatest variety and character.

MOULD-STONES.—An ancient English term to designate the carved stones of a window or doorway upon which mouldings were afterwards to be cut.

MOURNE.—1. That part of a lance to which the steel or ferrule is fixed. 2. The point or lower end of a pastoral staff or crozier.

MOURNERS.—*See* Lugentes.

MOYΣA (Μοῦσα).—The term for a piece of sponge fastened to the maniple, used for cleaning the paten in the Eastern Liturgy.

MOVABLE. — That which may or does change from one time to another.

MOVABLE FEASTS.—Those feasts which are not annually observed on the same day, and the position of which, year by year in the Kalendar of the Church, depends upon the day on which Easter falls.

MOZARABIC LITURGY.—The ancient Liturgy, founded on the old rite of Ephesus, used sometime in Spain. This is believed to have been universally followed for many centuries, though additions, reforms, and alterations were made in it, both in the sixth and ninth centuries. In the sixteenth century, Cardinal Ximenes restored it to its ancient position, from which it had been removed by some who favoured both the Roman and Gallican forms.

MOZETTA (Italian).—A tippet or cape, with a small hood hanging from that portion which touches the back of the neck, worn by archbishops, bishops, prelates, doctors of canon law, deans, canons, and prebendaries in various parts of the Western

Church. The mozetta of a bishop and prelate is purple, of a doctor of canon law scarlet and black. In other cases the colour varies.

MULLION.—The slender pier which forms the division between the lights of windows, screens, &c., in Pointed architecture.

MUNDATORY, OR PURIFICATOR.—A term used to signify that strip of white linen which is made use of in the celebration of the Holy Eucharist by the priest, with which to wipe the sacred vessels prior to the offertory, and afterwards to cleanse them, when the ablutions have been taken at the close of the service.

MUNDIFICATION (Latin, *mundus* and *facio*).—A purification.

MUNIMENT (Latin, *munimentum*).—1. A legal record. 2. A writing by which claims and rights are maintained and defended. 3. The archives of a diocese, family, person, or corporation.

ΜΥΡΟΔΟΤΗΣ (*Μυροδότης*).—The keeper of the Holy Chrism.

ΜΥΡΟΝ (*Μύρον*).—The Holy Chrism.

ΜΥΣΤΑΓΩΓΕΙΝ (*Μυσταγωγεῖν*).—To baptize.

ΜΥΣΤΙΚΟΣ ΥΜΝΟΣ (*Μυστικὸς ὕμνος*).—The Trisagion.

ΜΥΣΤΙΚΩΣ (*Μυστικῶς*).—Secretly, inaudibly.

MYNCHEN.—A Saxon name for a nun.

MYNCHERY.—1. The Saxon name for a nunnery. 2. A term still used to designate a religious house for women.

MYRRH.—The sap of a tree, chiefly growing in Arabia, which oozes out in the form of globules of gum, of various sizes and colour, of a strong but pleasant odour, but of a bitter taste.

MYRRHA.—*See* MYRRH.

MYSTAGOGIA (Greek, *μυσταγωγία*).—1. The Greek Liturgy. 2. The Holy Eucharist. 3. Instruction before baptism.

MYSTAGOGICAL. — Belonging to the interpretation or explanation of mysteries.

MYSTAGOGUE (Greek, *μύστος* and *ἀγωγός*).—1. One given to the interpretation of mysteries. 2. A shrine-keeper, or the keeper of the relics in a cathedral or church.

MYSTERIES. — 1. Things which relate to God or to the economy of Divine Providence. 2. Secret things which have been revealed to mankind. 3. A term used to designate all the Sacraments of the Christian Church, but specially the Holy Eucharist. 4. Certain dramatic representations of Christian acts or traditions.

MYSTERY (THE).—A patristic term for the Holy Communion.

MYSTICISM.—1. Obscurity of doctrine. 2. The method of discovering a fanciful or mystic meaning in Scripture. 3. The system of the Mystics.

MYSTICS (THE).—A class of religious people who profess to have direct intercourse with the Spirit of God in calm and holy contemplation, and to receive in the process such impressions as are true religious knowledge.

MYSTIC VOICE.—1. A voice of mystery, *i.e.* a silent or suppressed voice. 2. A low voice. In Liturgical writers, "*secreto.*"

ABEL.—*See* NABLUM.

NABLE.—A kind of small psaltry.—*See* NABLUM.

NABLUM.—An instrument of music used amongst the Jews of old. It had strings like the harp, and was played upon with both hands. Its form was that of a Greek delta; thus, Δ. In the Septuagint and Vulgate it is styled Lyra, Psalterion, and sometimes Cithara. Josephus speaks of it as having twelve strings. Kircher, in his *Musurgia*, represents it, from an early Vatican MS., as very like the modern psaltery. It was either struck by a small hammer, or played with the fingers. Its use appears to have come down to mediæval times, if we may judge from existing MS. representations of it.

NAOS.—1. A temple. 2. A church. 3. The inner portion of a church or temple.

NAPERIE, OR NAPERY.—Napkins or cloths of linen: hence linen.

NARD (Latin, *nardus*).—An aromatic plant usually called spikenard, *spica nardi*, highly valued by the ancients, both as an article of luxury and of medicine.

NAPΔION (Νάρδιον).—Unconsecrated chrism.

NAPΔOΣ (Νάρδος).—A Greek term for the chrism-box or chrismatory.

NARTHEX.—The western portion, near the main entrance, of an Oriental church, divided from the rest by a screen or railing, to which the catechumens and penitents were admitted. Bingham, in the eighth chapter of his book on *Christian Antiquities*, writes thus:—"In a larger sense there was another antetemple or narthex without the walls, under which was comprised the vestibulum or outward porch; then the atrium or area, the court leading from that to the temple, surrounded with porticos or cloisters, in the middle of which was commonly a fountain or

cistern of water for people to wash their hands and face before they went to church."

NATALITIA (Latin).—Birthdays: hence the days on which the early Christian martyrs suffered, and so secured for themselves life everlasting.

NATIONAL COUNCIL.—*See* NATIONAL SYNOD.

NATIONAL SYNOD.—A synod consisting of the patriarchs, archbishops, primates, bishops, and representatives of the clergy, belonging to any particular nation, assembled for the purpose of making canons for the better government of the Church, or other needful ecclesiastical business.

ΝΑΥΤΟΛΟΓΟΣ (*Ναυτόλογος*).—A Greek term for a catechist.

NAVE (Italian, *nave di Chiesa*; Saxon, *nafa, nafu*; Latin, *navis*).—The chief part or body of a church, extending from the western entrance to the chancel-screen, or constructional division marking off the part occupied by the faithful from that in which Divine service is sung, and the Holy mysteries celebrated. It was so called as representing the ark or ship of the Church.

NAVETTE.—1. A French term for the *navicula*, or vessel for holding incense, made of metal, and shaped like a boat. "Item, a navette, with a spone all gilt, weying xxij unces of Robert Alchurch's gyft." (Inventory of Plate belonging to Worcester Priory, 1540, in Green's *Worcester*. *Vide* also, *Church Furniture*, by Edward Peacock, Esq., F.S.A., p. 80. London: Hotten, 1866.) 2. That vessel in which the incense is kept. It is commonly borne by an acolyte, who attends the thurifer, and fills the thurible or censer as often as occasion may require.—*See* INCENSE-BOAT.

NAVICULA.—Literally "a little boat."—*See* INCENSE-BOAT and NAVETTE.

ΝΑΖΑΡΑΙΟΣ (*Ναζαραῖος*). — A Greek term signifying primarily a Nazarene, and secondarily a monk.

NE ADMITTAS.—An ecclesiastical document, issued by a Church court, intended to restrain a bishop or ordinary from instituting a certain clerk to a vacant benefice, until the right of presentation shall have been fully determined.

NECROLOGIST.—One who records deaths.

NECROLOGIUM (Greek, *νεκρὸς* and *λόγος*).—The name of a MS. volume in which the religious of any particular community

registered the names of benefactors to the same, together with the days of their departure from the flesh. This volume contained likewise a list of all the deceased members of the community, out of which a list was made, month by month, or week by week, for the sacristy; so that those priests who said Mass might specially remember the departed.

NECROMANCER.—One who pretends to a revelation of the future by intercourse with the dead.

NECROMANCY (Greek, *νεκρὸς* and *μαντεία*).—The art of revealing future events by means of a communication with the dead.

NECROMANTIC.—Of or belonging to necromancy, or the acts of a necromancer.

NECROPOLIS (Greek, *νεκρὸς* and *πόλις*).—1. A city of the dead. 2. A cemetery.

NEKPΩΣIMON (*Νεκρώσιμον*).—A Greek term for a hymn for the dead.

NENIA.—A funeral song; an elegy.

NEOCORUS (Greek, *νεοκόρος*).—The Greek term for a verger or doorkeeper.

NEOGAMIST (Greek, *νέος* and *γαμέω*).—A person who has been recently married.

NEOLOGICAL.—Pertaining to Neology.

NEOLOGIST.—An innovator in theology; an introducer of Rationalistic impieties.

NEOLOGY (Greek, *νέος* and *λόγος*).—Literally, the introduction of a new word or system: hence Rationalistic views in theology, subversive of the revealed Truth of God. This term is applied especially to the new philosophico-theology of the German and English sceptics.

NEONOMIAN (Greek, *νέος* and *νόμος*).—One who advocates new laws, or desires that God's laws should be changed.

NEOPHYTE (Greek, *νέος* and *φυτόν*).—1. A new convert or proselyte from Heathenism, Mahometanism, or Unitarianism. 2. One recently admitted into the Family of Christ by the Sacrament of Holy Baptism. 3. A novice in a religious house. 4. A person raised to the episcopate without going through the inferior grades in the ministry.

NESTORIAN.—A follower of Nestorius, patriarch of Constantinople in the fifth century, who was solemnly deposed and condemned as a heretic for maintaining that the two Natures of our Blessed Lord were not conjoined—(α) indivisibly, (β) immutably, (γ) unconfusedly, and (δ) inseparably.

NEUMA.—1. A musical term to signify the varied prolongation of tone in the last syllable of the word "Alleluia," when occurring in the Day Offices of the Church. Some writers assert that the technical "sequence" took the place of the old "Neuma," about the tenth century. 2. A prolonged tone of jubilation. 3. The closing notes of a mediæval anthem.

NEWEL.—The central stone column round which a circular mediæval stone staircase winds.

NICENE CREED.—The traditional baptismal Creed of the Eastern Church, adopted and formally promulgated, with the addition of the word "consubstantial," on the authority of the first General Council of the Church Universal, A.D. 325, in the reign of the emperor Constantine, and during the Papacy of St. Sylvester. It was afterwards enlarged at the second General Council, held at Constantinople, A.D. 381, when fresh errors, then recently sprung up, had to be condemned. The object of the Council in putting forth this Creed was to destroy the poison of the heresy of Arius, and to establish the Catholic faith concerning the Son of God.

NICHE.—A recess in a wall for a statue or other similar ornament. In the Middle Ages such were almost invariably termed "tabernacles," and were frequently used; in fact, scarcely any chapel or church was without its niche, either for the figure of the patron saint of the place, or else of some other saint specially honoured and venerated.

NIELLO.—A species of ornamental engraving used by the Italians, resembling damask-work, made by enchasing a black composition, said to have been composed of silver and lead, into cavities of wood or metal.

NIGHT OF MARY.—*See* NIGHT OF OUR LADY.

NIGHT OF OUR LADY.—Christmas-night, because on that night our Lord, her Divine Son, was born.

NIGHT OF SONG.—Christmas-night, because the angels then sang the *Gloria in excelsis*.

NIGHT-WATCH.—1. A period in the night, distinguished as by a change in the watch. 2. An hour of prayer.

NIHIL-PREBENDS.—Honorary prebends, or prebends without any endowment, *i.e.* from which nothing was derived by the holder.

NIMBUS (Latin).—A circle or disk of rays of light around the Head of representations of the Almighty Father, of God the Son, and of God the Holy Ghost, as well as round the heads of the Blessed Virgin Mary, the saints, martyrs, and confessors. Du Cange defines this Nimbus, or Corona, thus: "Nimbus circulus, qui circa Sanctorum capita depingitur." These were commonly circular, and the nimbi of our Lord were charged with a cross. That in the accompanying illustration is from a late example in the Roman Catacomb of St. Calixtus. Some archæologists believe it to be of the eighth century. The nimbus symbolizes and represents glory. In that of the Eternal Father some sign or symbol of the Trinity was often introduced; *e. g.*, the rays of light diverged into a threefold form. The nimbus of the Blessed Virgin Mary is bordered by a circle of stars. A circlet of pearls is often represented on the nimbus of angels; while small roses, or other conventional flowers, are depicted round the border of that of the Apostles; though, in the sixteenth century, the practice of writing the name of the apostle or saint, to distinguish one from the other, round the nimbus was very common, both with artists, illuminators, and glass-painters. Sometimes the nimbus was adorned with representations of different jewels. It is commonly believed that a square nimbus round the head of a person indicated that he was still living. (*See* Illustration.)

NIPPERKIN.—An English name for a small cup or drinking-vessel. A term sometimes found in old churchwardens' accounts, or in the records of religious houses.

NOCTURNS.—A term to designate the Night-office which is recited in monastic and conventual chapels.

NOGGEN.—A small bowl or wooden cup; a term frequently found in monastic accounts.

NOGGIN.—*See* Noggen.

NOMBRIL.—The centre of an heraldic escutcheon.

NOMENCY (Latin, *nomen;* Greek, *μαντεία*).—The art of divining the destiny of persons by considering the letters which form their name.

NOMIKOΣ (*Νομικός*).—The judge in the Eastern Church of the meaning and intent of the rubric.

NOMINAL.—1. Titular. 2. Existing in name only.

NOMINALISM.—The principles of the Nominalists.

NOMINALISTS. — A sect of mediæval philosophers who maintained that *generals*, or the terms used to denote the *genera* and species of things, are not properly designations of things that exist, but mere names (*nomina*) for the resemblances and evidences of things.

NOMINATION.—1. To name; to mention by name. 2. Hence, technically and ecclesiastically, to formally appoint a priest to a benefice by the legal and reputed patron. 3. The state of being nominated.

NOMOCANON (Greek, *νομοκάνων*).—1. A book of canons. 2. The MS. rules of a Greek monastery. 3. A Greek term for a Penitential.

NOMOΔOTHΣ (*Νομοδότης*). — The almoner of the Greek Church.

NON-COMMUNICANT. — An Anglican term, descriptive (1) of one who has not yet received the Holy Communion; and (2) more especially of one of the faithful, who, though assisting at the offering of the Christian Sacrifice, does not receive the Sacrament.

NON-COMMUNICATING ATTENDANCE.—An Anglican term, invented, or at all events commonly brought into use, since the Oxford Revival, to designate the presence of the faithful at the offering of the Christian Sacrifice, a practice which, having grown into disuse since the changes of the sixteenth century, has been restored during the present revival of Catholic principles and external decency.

NON-COMMUNION.—Neglect or failure of communion.

NON-CONFORMIST.—One who does not conform to the Established Church; particularly in England, one who rejects the political settlement of the Church under King Charles II., effected by the Act of Uniformity.

NON-EPISCOPAL.—Not of the Episcopal Church.

NON-EPISCOPALIAN.—One who does not belong to the Episcopal Church.

NONES.—The Divine office for the Ninth Hour of prayer, viz. that which is commonly said at 3 p.m.

NON-EXCOMMUNICABLE.— Not liable to excommunication.

NON-JURING (Latin, *non* and *juro*).—Not swearing allegiance; an epithet applied to the Nonjurors.—*See* NONJUROR.

NONJUROR.—In England and Scotland, one who refused to take the oath of allegiance to William the Hollander, when the lawful King, James II., abdicated the throne of Great Britain.

NONJURORS' COMMUNION-OFFICE.—A communion-office drawn up by the episcopal leaders of the Nonjurors, founded partly on the Eastern liturgies, and more especially the Liturgy of St. James; partly on that of the first Prayer-book of Edward VI., and partly on the service for Holy Communion in the Book of Common Prayer. Its use has long ago ceased.

NONJURORS (THE USAGES OF THE). — Certain ancient Catholic practices, which having been laid aside by the National Church of England in the sixteenth century, were restored in the eighteenth by the clerical Nonjurors. They were as follows:—(1) The use of the sign of the cross, with a corresponding formula in giving Confirmation; (2) the use of the mixed chalice of wine and water at the Christian Sacrifice; (3) a commemoration of, and prayer on behalf of, the faithful departed; (4) an invocation of the Holy Ghost in the Canon of the Liturgy; (5) a formal oblation of the Blessed Sacrament in the Eucharist; and (6) the unction of sick people by blessed oil and balsam, with prayer and due ceremonies.

NOON-SONG.—A term used to designate that service which is said daily at noon-tide, viz. Sext, or the Sixth Hour of prayer.

NORMAN ARCHITECTURE.—That style of architecture introduced into this country A.D. 1066, by the Normans at the period of the Conquest. Its main features are the semicircular arch, massive pillars, and very simple mouldings, together with zig-zag ornamentation, interlacing bands, and intersecting arches. One of the earliest, and possibly the most perfect and most remarkable example of Norman architecture, is the chapel in the White Tower of London. The church of Iffley in Oxfordshire, and the desecrated church of St. Nicholas at Caen, are full of interest; because, from either, the severe and simple characteristics of this style can even now be readily apprehended.—*See* ROMANESQUE.

NORTH (Saxon, *north*; Danish, *nord*; Italian, *norte*).—One of the cardinal points of the compass, being that point of the horizon which is directly opposite to the sun in the meridian. Symbolically, the north is the region of darkness, gloom, sin, and suffering.

NORTH END OF AN ALTAR.—That end of an altar, in a duly-orientated church, which faces the south.

NORTH SIDE OF AN ALTAR.—That portion of the western side of an altar, in a duly-orientated church, which is found between the midst of the altar and its north-west corner.

NORTH SIDE OF A SANCTUARY.—Supposing the church to be duly orientated, that portion of a sanctuary north of a line drawn from the centre of the altar to the westernmost part of the choir.

NOTARIAL DEVICES.—*See* NOTARIAL MARKS.

NOTARIAL MARKS.—Marks, devices, or signs, which, together with the signature of their name, were made by public notaries for several generations, on attesting any deed, document, or copy of the same. These marks are frequently found in papers amongst cathedral and collegiate archives. An example of such a mark is given from a seventeenth-century document in the Library at Worcester Cathedral. (*See* Illustration.)

NOTARIAL MARK.

NOTARIAL SIGNS.—*See* NOTARIAL MARKS.

NOTARY APOSTOLIC.—A legal officer of the Court of Rome, commonly an ecclesiastic, who attests deeds and other instruments for safe preservation in the Papal or other archives.

NOTARY PUBLIC.—A legal officer who attests deeds and other instruments.

NOTE.—1. A mark. 2. A token. 3. A sign. 4. An indication.

NOTES OF THE CHURCH (THE FOUR).—1. Unity. 2. Sanctity. 3. Catholicity. 4. Apostolicity. The four visible signs of the characteristics of the Family of Christ on earth:

divine principles essential to the well-being of the Universal Church of Christ.

NOVENA.—A devotion practised in the Roman Catholic Church, lasting nine days, in honour of some Mystery of our redemption, to obtain a particular request; or in honour of the Blessed Virgin Mary, or some of the saints, to beg their prayers and intercessions in obtaining it. It may be performed with any forms of prayer.

NOVICE (Latin, *novitius*).—1. One who is new in any business. 2. Hence, one who has entered a religious house, and is under probation or trial, before being accepted to take the required vows. 3. A person newly-converted to the Faith of Christ. 4. Persons undergoing preparation for one of the holy or minor orders in the Christian Church.

NOVICES (MASTER OF THE).—A religious, frequently, but not invariably, in holy orders, whose duty it is to superintend the instruction and progress of the novices in a religious house, and to fit them for taking the required vows.

NOVICES (MISTRESS OF THE).—A nun whose duty it is to superintend the instruction and progress of the novices in a religious house, and to fit them for taking the prescribed vows.

NOVICESHIP.—*See* NOVICIATE.

NOVICIATE.—That period of time between the formal entry of a person into a religious house and his actual joining the community, after having taken the appointed vows.

NOWELL, OR NOWEL. — 1. An old English term for Christmas, used, amongst other writers, by Chaucer. 2. A song regarding the birth of Christ. 3. A Christmas carol. 4. A shout of joy, because of the blessings of the Incarnation. 5. The burden or refrain of a Christmas canticle.

NUMBERS (SACRED).—Certain numbers in which mediæval and other writers saw represented either natural or revealed truths; *e. g.*, one represented the Eternal Father; two, the Incarnation; three, the Blessed Trinity; four, the four quarters of the world; five, the five wounds of Christ; six, the glorious work of creation effected in six days or periods of time; seven, the Sacraments, as also Rest, because God rested on the seventh day, and Perfection; eight, Beatitude; nine, the Angelic Choirs; ten, the Moral Law; and twelve, the Apostles of our Lord. Other and larger numbers have been similarly treated.

NUMERALE.—A mediæval term for a church kalendar.

NUN-CHAPEL.—The chapel of a nunnery.

NUN-CHOIR.—*See* NUN-CHAPEL.

NUN-COLLAR.—The linen neck-covering or wimple of a nun.

NUNC DIMITTIS.—The first words of the Latin version of the Song of Simeon—a song or canticle framed at the Presentation of our Blessed Lord in the Temple. It is used in the Compline service of the Western Church, as well as in the Evensong of the Church of England.

NUNCIATURE.—The office of a nuncio.

NUNCIO (Latin, *nuncius*).—1. A messenger. 2. One who brings intelligence. 3. An ambassador from the Pope to an emperor or king. The Pope's envoy to republics and small states is an internuncio.

NUNNERY.—1. A house in which nuns dwell and labour. 2. A convent for nuns.

NUNNISHNESS.—The habits, practices, or manners of nuns.

NUN-ROBE.—The religious habit of a nun.

NUNS.—Women who have taken religous vows, and live apart from the world. St. Jerome used the word *nonna* to describe a religious widow, or a holy matron, performing works of mercy. Such were likewise known as "the handmaidens of the Lord" by other writers. Anciently, nuns made a profession of their intent and wish in the face of the congregation, and were formally admitted to office by religious rites and ceremonies. The oldest order of nuns is that of St. Augustine of Hippo, of whom but little is known. The modern nuns of St. Augustine were founded in the middle of the eleventh century by Pope Eugenius III., a disciple of St. Bernard, and a monk of Clairvaux. Their religious habit was white, with a black outer garment. The Benedictine nuns, whose habit is black, were set up in the sixth century by a disciple of St. Bernard, and possessed very great influence and considerable temporal grants, gifts, and oblations during the Middle Ages. The Cistercians were founded in France by St. Stephen, under Pope Gelasius II. (John of Gaeta), who ended his days at the Abbey of Cluny. The habit of the Cistercian nuns was white, with a black scapular. The Gilbertine nuns, whose habit was white, were founded about the middle of the twelfth century, by St. Gilbert of Sempringham, under Pope St. Eugenius III., who died at Rome, July 8, 1153. The

Dominicanesses were formed by St. Dominic, under Conti, who took the title of Innocent III. This order possessed considerable land in England. St. Francis of Assisi originated the Poor Clares, under the same Pope, and at about the same period. Their habit was of a light brown or earth-colour. The Carthusians arose about 1233, founded at Grenoble by Beatrix of Montserrat. Their habit was white. The Bridgetines by St. Bridget, under Pope Clement VI. (Pierre de Roger, a Benedictine). The Carmelites arose in France in 1542; the Order of the Annunciation in 1500. The Ursulines arose in Italy, founded by St. Angela. They were patronized by Pope Paul III. (Alexander Farnese). The Capuchinesses were founded at Naples in 1583. The Theatines of the Conception of Mary arose in the same year, and in the same city. In the seventeenth century were founded the Order of the Visitation of Mary (A.D. 1610) by St. Francis of Sales; the Order of Our Lady of Calvary (A.D. 1614) by Le Clerc, in France; and the Order of Our Lady of Charity in 1666. Other orders, mainly branches of some of the above—with the rules modified or amended—have arisen since, the most popular being the Sisters of Charity and the Little Sisters of the Poor. In the Church of England, during the past forty years, several orders have been founded, most of them based on the religious life as set forth by the mediæval originators of houses and communities for religious; *e.g.*, that of Lydia Sellon, at Plymouth, which has many important and influential branches; that of Clewer, Berks; that of St. Margaret's, East Grinstead, Sussex, founded by Dr. Neale; that of Horbury, Yorkshire; that at All Saints', Margaret Street, London; that at Ditchingham; St. Thomas's, Oxford; St. George's-in-the-East, London; and many others. Several of these societies are active in their work: some, however, are contemplative: all have won the respect of Christian men in England by the charity and devotion of their members, and appear likely to become once again an important organization for extending the Church's influence in this country. The form in the Roman Pontifical, *De Benedictione et Consecratione Virginum*, embodies most of the ancient and mediæval traditions regarding the rite of setting apart women for the religious life; and this rule has been followed, with necessary variations, in the Anglican revival.

ATH (Saxon, *ath*).—A solemn affirmation or declaration, made with an appeal to God for the express truth of that which is so affirmed. Ducange has put on record the various modes in which an oath was taken in the Middle Ages. Oaths were generally taken on the altar-cross and Mass-book, or else on the altar itself. The hands of the person taking the oath were stretched out upon the altar in the form of an × cross. The person receiving the oath held the Book of the Gospels, or the Missal, for the person to kiss who was taking the oath, and a third witness certified what had been done. Many of the oaths which were taken by Christians at this period had been borrowed from Pagan nations; *e.g.*, swearing on a sword or the hem of a garment, on an altar, and on the tomb of a person dead.

OATH OF ALLEGIANCE (THE).—A declaration made by English ecclesiastics, denying that any ecclesiastical or spiritual authority or jurisdiction in this realm belongs by explicit divine right to any foreign prince, prelate, or potentate.

OATH OF SUPREMACY (THE).—A declaration in which English ecclesiastics, when appointed to benefices and ecclesiastical positions, promise fidelity to the sovereign as supreme head of the national communion.

OBIT (Latin, *obiit, obivit*).—*See* Annals.

OBLATI.—Secular persons who, in the Middle Ages, because of religious zeal, resigned themselves and their estates to some monastery, where they were admitted as lay brothers. Some gave up their families and dependents for the use of the religious house, obliging their descendants likewise to abide in the same state of servitude. The dependents became inferior kind of brethren, working for the general good of the house and community.

OBLATION (Latin, *oblatio*).—1. Any solemn offering, whether of bread and wine for the Mass, of the fruits of the earth, or of alms for the poor. 2. A sacrifice. 3. A gift for the maintenance of the clergy.

OBLATION (THE CHRISTIAN).—*See* COMMUNION (THE HOLY).

OBLATION (THE GREATER).—A Greek term for the offering of the Bread and Wine in the Liturgy of the Oriental Church.

OBLATION (THE HOLY).—The Holy Communion.

OBLATION (THE LESSER).—The offering of the alms and oblations of the faithful in the early part of the Liturgy.

OBLATION OF THE ELEMENTS.—The offering of bread and wine on the altar, preparatory to their becoming, in a mystery, the Body and Blood of Christ by the power of the Holy Ghost, and through the act of consecration. First, the altar-breads are placed on the paten, and then the priest-celebrant, with silent prayer, offers them to God, raising the chalice with the thumbs and index-fingers of both hands. Then the wine and water are placed in the chalice, and offered in a similar mode, with another silent prayer. After which, the chalice being placed behind the paten, the former is covered with the altar-card, and the latter with the nearest right-hand corner of the corporal turned over at an angle.

OBLATION (PRAYER OF THE).—That portion of the Divine Liturgy in which the offerings are solemnly presented before Almighty God.

OBLATIONARIUS.—*See* OBLATIONER.

OBLATIONER.—1. The official in a church who receives the voluntary oblations of the faithful. At the great and most noted shrines of saints, the oblationer sat at a table near, or sometimes at, a tomb, the slab of which served as such, to accept the donations of the pilgrims to it. Hence a shrine-keeper. (*See* MONEY-STONE.) 2. One who makes an offering as an act of worship.

OBLATIONES ALTARIS.—Gifts bestowed by the faithful for the priest who said Mass, or for the community (if a regular) to which he belonged.

OBLATIONES DEFUNCTORUM.—Gifts bestowed by the last will and testament of any person dying, to the church of his parish.

OBLATIONES FUNERALES.—Gifts bestowed by the friends of a person who has departed this life, on the occasion of the funeral solemnities.

OBLATIONES PENTECOSTALES.—Gifts given at Pentecost, anciently to spread the faith amongst the pagans, either by preaching the Gospel, or by the action of the Crusades.

OBLATIONES PŒNITENTIUM.—Gifts bestowed upon the Church, or for the use of religious persons, in gratitude for the grace of contrition, sealed to the donors after confession by the ministry of the priest.

OBLATIONES QUATUOR PRINCIPALES.—Offerings given four times a year to the parish priest, and solemnly offered on the altar, for keeping up Divine service. The customary gift was three pence at Christmas, two pence at Easter, and a penny at the two other quarters.

OCCURRENCE OF HOLY DAYS (THE).—This term is used to describe the fact of two festivals falling upon the same day.

OCTAVE OF A FESTIVAL (THE).—The eighth day after the feast itself. Octaves are enjoined to be observed in the Church of England by the rubrics relating to the proper prefaces in the service for Holy Communion.

OCULI SUNDAY.—The Third Sunday in Lent, anciently so called in England because "the Office" in the Sarum Mass contained a part of Psalm xxv., and the Tract a portion of Psalm cxxiii.

OCULUS.—A mediæval term to designate a rose or round window, sometimes termed simply an O. (*See* the Ely Roll, thirteenth year of King Edward III.)

ŒCUMENICAL (Greek, οἰκουμενικός).—1. General or universal. 2. A title given to the general councils; and also (3) to the patriarchs of Rome and New Rome, or Constantinople.

OFFERTORIUM, OFFERTORY.—Part of a psalm or sentence of Holy Scripture, said or sung during the time when the offerings of the faithful are made at the Christian Sacrifice. These offerings now generally consist of bread, wine, and alms. The bread and wine are solemnly offered by the celebrant, the latter being mixed with a little pure water. Anciently, however, other offerings were given, vestiges of which remain in several Latin rites; *e. g.* in the offering of wax tapers by clergy in their ordination, bread and wine by bishops at their consecration, and of bread, wine, water, doves and other birds, at the canonization of saints.

OFFICE (Latin, *officium*).—1. A particular duty, trust, or charge conferred by public or proper authority. 2. That which is performed. 3. A function, or religious act or devotion. 4. A service of the Church, and more especially one of the Day Hours. 5. In the canon law, a benefice having no jurisdiction attached to it.

OFFICIAL.—An ecclesiastical judge appointed by a bishop to perform certain judicial functions—exercising on the bishop's behalf ordinary jurisdiction.

OFFICIAL (PRINCIPAL).—A law-officer of the Archbishop of Canterbury, exercising his Grace's delegated jurisdiction. The Dean of the Court of Arches once held this office.

OFFICIANT.—1. One who officiates. 2. In ecclesiastical language, the chief cleric at a public service. 3. The administrator of the sacraments. 4. The celebrant at the Christian Sacrifice. 5. The reciter of Matins or Evensong in the Church of England.

OFFICIATE.—To perform a public act or service.

OGEE.—A term in Pointed Architecture to designate a moulding formed by the combination of a round and hollow, one part being concave, and the other part convex. This is seldom found in Norman work, but continually in Third Pointed.

OIKIA (Οἰκία).—The cell of a monastic official.

OIKIΣKOΣ (Οἰκισκός).—A side chapel.

OIKONOMEION (Οἰκονομεῖον).—The store-room of a convent.

OIKONOMIA (Οἰκονομία).—1. Providential plan of government. 2. Proper reserve in teaching points of dogma. 3. Hospitality.

OIL (Saxon, *œl*; Italian, *olio*; Latin, *oleum*).—An unctuous substance expressed or drawn from various animal and vegetable substances.

OIL (HOLY).—Oil and balsam, properly mixed according to Church tradition and custom, and solemnly blessed by the bishop.

OIL-STOCK.—A vessel for containing the various kinds of blessed oils, which are used in the services of the Church. They ought to be of silver, or at least of tin or pewter, and not of glass or any other brittle material. In most cases, as in that of the Chrismatory represented in the woodcut at page 84, there

should be three distinct vessels to receive the oils: one for the "Oleum Infirmorum"; a second for the "Oleum Catechumenorum," and a third for the "Chrisma." St. Charles Borromeo recommended the following to be engraved on the various vessels, so that no confusion nor mistake in their use might be made:—EXT. UNC.—CAT. and CHR. The oil for baptism should be kept near the baptistery; that for the sick may be retained in the priest's residence. Oil-stocks in the Middle Ages were, like all other sacred vessels, of great beauty of form, and often made of precious metal. Many examples exist, though their destruction at the Reformation was great.—*See* AMPULLA and CHRISMATORY.

OINOXOH (Οἰνοχόη).—The cellarer of a religious house.

OLIVE-SUNDAY.—An Italian name for Palm-Sunday.

OPHITE.—Green porphyry.

OPINE (TO).—To have a religious opinion; to hold a religious sentiment.

OPINION.—(1) In theology, that which is the antithesis of faith; (2) a surmise; (3) a sentiment; (4) a notion.

OPTIMISM (Latin, *optimus*).—1. The doctrine that everything in nature is ordered for the best. 2. A belief that the order of things in the Universe is calculated and adapted to produce the greatest good.

OPUS ALEXANDRICUM.—A kind of mosaic pavement made in squares, and circles interwoven, of porphyry, marbles, precious stones, and precious metals, very remarkable, and most popular with church-decorators in mediæval times.

OPUS ANGLICUM.—Embroidery on silk, satin, damask, or other stuff; for which, in the Middle Ages, England was greatly noted.

OPUS ANTIQUUM.—Roman brick-work.

OPUS COSMATIUM.—Mosaic-work, originated by Cosmati, a distinguished Roman artist. Some of his pupils came over to England in the Middle Ages, and left specimens here.

OPUS GRÆCUM.—Mosaic-work of a Grecian type, in which the principles and details of Greek ornamentation are introduced to give it a definite character.

OPUS INCERTUM.—Rubble-work.

OPUS OPERATUM (Latin, "the thing done").—1. In theo-

logy, an expression applied to the mere external administration of the Sacraments, which many suppose to be in all cases attended with a spiritual effect. 2. The doctrine that some of the Sacraments take effect apart from the state of the recipient of them.

OPUS TEUTONICUM.—A technical term for metal-work.

OPUS VERMICULATUM. — 1. Chequered work in embroidery. 2. Work in which two designs are counterchanged.

ORAISON (Latin, *oratio;* French, *oraison*).—Prayer, supplication.

ORALE.—A Papal ornament for the neck, made of silk, and worn about the shoulders on some occasions, instead of the amice; on others, together with the amice. It is square in shape, edged with gold lace, and embroidered in the corner with a Papal tiara and cross-keys. It was first adopted in the thirteenth century: its origin and symbolism are uncertain. Georgius holds that it signifies the power of intercessory prayer; Bauldry, the strength of faith. Jansseus maintains that, like the amice, it symbolizes the helmet of salvation.

ORANTE.—The technical term for the representation of a woman praying, with outstretched arms, as represented in the Roman catacombs.

ORARIUM.—An Eastern name for the stole. The orarium is supposed by Merati to have anciently covered the whole body. It signifies mystically the cords by which our Blessed Lord was bound on the Cross, which was laid on His shoulders. Morally, it signifies the yoke of Christ, and the virtue or grace of obedience.—*See* STOLE.

ORATE FRATRES. — That part of the Mass before the "Secret," so called, in which the celebrant asks the people to pray, that he may offer worthily and acceptably to God:—"Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." To which the response is—"May the Lord receive the Sacrifice from thy hands to the praise and glory of His Name, to our benefit, and to the benefit of His Holy Church."

ORATIONES.—1. A Latin term for prayers. 2. In some liturgies, a technical term for certain concluding prayers, corresponding in number to the collects of the day, *i.e.* the post-communions.

ORATORIO.—A sacred musical composition, consisting of

airs, recitatives, duets, trios, &c., the subject of which is commonly taken from Scripture.

ORATORY.—1. The art of speaking well. 2. A small apartment for private or domestic worship, attached to a private house. The oratory differs from the chapel, inasmuch as the former has no altar in it.

ORATORY (PRIESTS OF THE).—A community of clerics and laymen, founded by St. Philip Neri, branches of which congregation are found in England.

ORDAIN (TO) (Latin, *ordino*).—1. Properly, to set, to establish in a particular office. 2. Hence, to invest with a ministerial function or sacerdotal power. 3. To bestow holy or minor orders in the Christian Church.

ORDER.—1. The degree or rank of clergymen. 2. A body of clerics and laics living under a rule of life. 3. The rule of a religious house.

ORDERS (HOLY).—In the Church of England, the orders of bishop, priest, and deacon. Amongst Roman Catholics, the subdeacon is the first of the sacred or holy orders.

ORDERS (MINOR).—In the Latin Church:—(1) Doorkeeper, (2) reader, (3) exorcist, (4) acolyte. In the Eastern Church these offices practically exist under other names. In the Church of England, (1) the sacristan, (2) clerk, (3) doorkeeper, (4) verger, and (5) acolyte, are now either retained or restored. Readers were formally ordained after the Reformation, and are now set apart for their office by a public rite.

ORDINAL.—An Anglican term for the appendix to the Prayer-book, containing the forms, finally revised A.D. 1662, for making, ordaining, and consecrating bishops, priests, and deacons. They are substantially identical, as regards essentials, with those used in other parts of the One Christian Family.

ORDINANCE (Italian, *ordinanza*).—1. A lasting rule of action. 2. A rule established by authority.

ORDINANCES OF THE CHURCH.—Established rites or ceremonies. Rules, regulations, and practices which do not alter nor vary in their mode of being performed; *e.g.* prayer, fasting, the observance of holy days, the administration of the sacraments, chanting, preaching, catechizing, and burial of the dead.

ORDINAND.—One about to be ordained.

ORDINANT.—One who ordains.

ORDINARY (Latin, *ordinarius*).—1. According to an established rule or order; regular, customary. 2. That ecclesiastical officer who has ordinary jurisdiction of reputed and common right. 3. A bishop. 4. In some cases in England, deans of Peculiars are ordinaries; *e.g.* at Westminster, Battle Abbey, &c. 5. In the common and canon law, one who has ordinary or immediate jurisdiction in matters ecclesiastical.

ORDINARY OF THE MASS.—That part of the Roman Missal containing the preparatory portion of the form for offering the Christian Sacrifice, beginning with the Invocation of the Blessed Trinity, which follows immediately upon the Asperges, and ending with the closing part of the *Sanctus*.

ORDINATE.—1. To appoint. 2. To bestow holy orders.

ORDINATION (Latin, *ordinatio*).—1. The state of being ordained or appointed. 2. The act of conferring holy or minor orders in the Christian Church.

ORDINATOR.—One who ordains or confers orders.

ORDO.—An ecclesiastical kalendar, in which the general rules for saying the Divine office day by day are carefully considered, and duly applied to the various feasts, ferias, and holy days as they occur. This book is issued for the special advantage and convenience of ecclesiastics, who are thus saved the trouble of consulting and applying the general rules to the necessities of each day.

OREMUS (Latin, "Let us pray").—The invitation of the priest-officiant to the faithful, to join with him in presenting the prayers of the congregation to Almighty God.

ORGAN (Latin, *organum*).—The largest and most harmonious of wind instruments of music, consisting of pipes, which are filled with wind, and of stops and keys touched with the fingers. Some suppose them to be of Oriental origin; others, that the Greeks invented them. Vitruvius describes one, and so does St. Jerome. At first they were small and portable, but soon were made of a very large size. Sir Henry Spelman maintains that some, at all events, were in use in England so early as the tenth century. St. Dunstan is said to have given one to the church at Malmesbury. St. Wulstan, in the prologue to his *Life of St. Swithin*, mentions a large one with twenty-six pair of bellows, and four hundred large pipes. In the fourteenth century most large abbeys in England possessed an organ; but

they were not common in parish churches even in the seventeenth century, though in many they were then found. Under the usurpation of Oliver Cromwell their use was condemned, and many were destroyed by his fanatical and brutal soldiery. Since the Restoration their use has become very general, there being scarcely a parish church in which they may not be found.

ORGANIST. — One who plays an organ. The ancient English names for this church-officer are *Clericus Capellæ*, clerk of the organs, song-school master, instructor of the choristers, and music-clerk. (*See* Bloxam's *Register of the College of St. Mary Magdalene, Oxford*, pp. 181–226.)

ORGAN-LOFT.—A construction erected in a church, on which to place an organ. These usually occur either on the side of the choir at its west end, over the screen, or else at the extreme west end of the nave. In St. Paul's Cathedral, London, the organ is placed on each side of the chancel arch.

ORGAN-STOP.—The stop of an organ, or any collection of pipes under one general name.

ORIEL.—A bay window, either resting on the ground, as in the Vicar's Close at Wells, or supported by a long corbel or bracket. The origin of the term is lost in obscurity. Fuller, in his *Church History*, distinctly speaks of the bay window as an oriel. (See *Archæologia*, vol. xxiii., and Willis's *Nomenclature of the Middle Ages*, p. 60.)

ORIENT (Latin, *oriens*). — 1. Eastern, Oriental. 2. The East.

ORIENTALITY.—The state of being Oriental.

ORIENTATION.—A term to designate the relation, bearing, or inclination of the ground-plan of a church towards the east. It has been a common custom amongst Christians to build their churches so that the chancel might stand in the direction of the east; that part in which the sun rises, and from which light comes.

ORIFLAMME.—A red flag, banner, or standard of St. Denys, the patron saint of France. It was anciently preserved at the Abbey of St. Denys, and removed only in time of war, when it was borne amid the soldiers of France in their marches. Contemporary writers mention its existence in the middle of the seventeenth century; but its whereabouts, if it exists, does not appear to be now known.

ORIGENISM.—The religious opinions of Origen, a distinguished philosophical writer of Alexandria, who maintained, amongst other singular conceptions, that human souls existed before their union with bodies; that they were originally holy, but became sinful in their pre-existent state; that all men will probably at last be saved; and that our Blessed Saviour is again to die for the salvation of the fallen angels.

ORIGENIST.—A follower of Origen.

ORISON.—*See* Prayer.

ORNAMENTA (Latin).—Those things which embellish; those things which, added to other things, render the latter more beautiful to the eye.

ORNAMENTS OF THE CHURCH.—The sacred vessels, vestments for the priests, choir, altar, and sanctuary; the fittings of the chancel, including the altar ornaments, such as crucifix or cross, candlesticks, tabernacle, lecterns, taper-stands, Paschal candlestick, font, crowns-of-light or *coronæ*, and all other similar utensils made use of in the services of the Church.

ORPHRAY (French, *orfroi*).—Bands of rich embroidery, placed on the sacred vestments of the clergy. They are so placed on copes, chasubles, dalmatics, and tunicles, and are those parts upon which the skill of the embroiderer is commonly exercised. In the Middle Ages English embroiderers had a European reputation.

ORPHRAY OF AMICE.—That embroidered part which was attached to the amice, and formed, when duly arranged, a sort of collar to the chasuble.—*See* Amice.

ORPHRAY OF CHASUBLE.—The pillar on the front, the cross on the back, and the edgings on both sides of the chasuble. —*See* Chasuble.

ORPHRAY OF COPE.—The broad band which stands on the straight side of a cope, and the border which is placed round the edge of the semicircular portion of it.—*See* Cope.

ORPHRAY OF DALMATIC.—The bands of embroidery which, commencing on each shoulder, fall down perpendicularly, both before and behind, and are joined together on either side by other bands.—*See* Dalmatic.

ORPHRAY OF TUNIC.—*See* Orphray of Dalmatic.

ORPHREY.—*See* Orphray.

ORTHODOX.—1. Sound in the Christian faith. 2. One who firmly adheres to the teaching and traditions of the Church Universal. 3. Believing in the dogmas taught in Scripture, preserved by the One Family of Christ, and explained by Christian authority.

ORTHODOX CHURCH (THE).—An ordinary title for what is also known as the Holy Eastern Church; that is, the Church in communion with the see of Constantinople.

ORTHODOXLY.—With soundness of faith.

ORTHODOXNESS.—The state of being sound in the Christian or orthodox faith.

ORTHODOXY (Greek, *ὀρθοδοξία*).—1. Soundness in the Christian faith. 2. The firmly adhering to the teaching and traditions of the Church Universal. 3. *Ὀρθοδοξία* is the Greek epithet for the first Sunday in Lent, on which the defeat of the Iconoclasts is celebrated.

ΟΡΘΡΟΣ (*Ὄρθρος*).—A Greek term for the office of Dawn or Daybreak, answering to the Western Lauds.

ΟΡΦΑΝΟΣ (*Ὀρφανος*).—1. A Greek term for any orphan. 2. A chorister-boy.

OS (THE CHANTED).—*See* Advent Antiphons.

O SALUTARIS HOSTIA.—The first words of a Latin hymn sung in the Roman Catholic Church at the service of Exposition and Benediction of the Most Holy Sacrament. It stands as follows:—

O Salutaris Hostia
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

After which follow the Litany of the Blessed Virgin, the *Tantum ergo*, a versicle and response, and the Collect for Corpus-Christi day.

O SAPIENTIA.—*See* Advent Antiphons.

OSCULATORIUM.—An ornament by which the kiss of peace was given to the faithful in mediæval times. In England it was termed the "Pax-Brede." The rule of Sarum

was to send the Pax just before communion to all the faithful present, and it was given by kissing a small plate of ivory, or precious metal, with a handle behind. On this was commonly engraved, either a representation of the crucifixion of our Lord, or a figure of the Agnus Dei. The osculatorium was found in every church sacristy, and numerous records of the donation of such are preserved. The two examples here given are of old English work. That with the crucifix represented upon it is of latten gilded (*See* Illustration, *Fig.* 1); the other, on which the Agnus Dei is engraved, is of silver (*See* Illustration, *Fig.* 2).—*See* Pax. Sometimes the kiss of peace was given

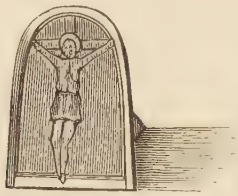


Fig. 1.—OSCULATORIUM OF LATTEN-GILT.

Fig. 2.—OSCULATORIUM OF SILVER.

with a small hand-crucifix, and not unfrequently with that book of the Gospels used at High Mass. At some periods it was customary to give the kiss of peace at Low Mass; but afterwards it was confined to High Mass.

OSCULUM PACIS.—The kiss of peace.—*See* Osculatorium.

ΟΣΙΟΜΑΡΤΥΡ (Ὁσιομάρτυρ).—A Greek term for a title of certain eminent martyrs, whether men or women.

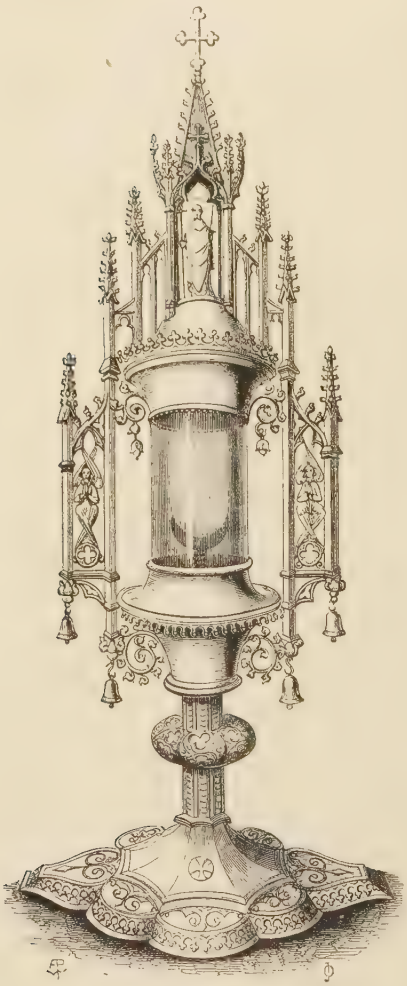
OSTENSION.—The act of showing or exhibiting.

OSTENSION OF THE BLESSED SACRAMENT.—The showing of the Blessed Sacrament to the faithful, in order that It may receive their worship and adoration,—a rite connected with Benediction.—*See* Benediction of, or with, the Blessed Sacrament.

OSTENSORIUM.—*See* Ostensory.

OSTENSORY (Latin, *ostensorium*).—A species of vessel, as its name implies, used for showing the Blessed Sacrament to the faithful to receive their worship. It is composed of a crystal case, usually circular, framed in gold, and surrounded with rays of light or glory, and placed on a stem and foot, like the stem and foot of a chalice. Inside the crystal case is a figure of gold, shaped like a crescent, and called a "lunette," in which to hold

the Sacred Host. The word Ostensory is now seldom used, the vessel in question being commonly called a Monstrance. The example in the accompanying woodcut, from the pencil of the late Mr. A. Welby Pugin, represents an ostensory made with a large tube of crystal, mounted in metal, fixed on a stem, with a knop, and a spreading base, like that of a chalice. It is surmounted by a cover, canopied and buttressed, with an image of our Blessed Lord under the cross, and two cherubim on either side of the part where the Blessed Sacrament reposes. Six silver bells are attached to it. An ostensory of silver-gilt, somewhat similar in character to this, is to be seen in the sacristy of St. Mary's, Oscott. —*See* MONSTRANCE.



OSTENSORY.

OSTIARIUS. — One of the minor orders in the Roman Catholic Church. The ostiarius is set apart by the bishop, who delivers to the person being ordained, kneeling before him, the keys of the church, saying at the same time: "Sic agite, quasi reddituri Deo rationem pro iis rebus, quæ his clavibus recluduntur."

OSWALD'S LAW. — A law which effected the ejection of married priests from country cures, and the introducing into churches in their stead of monks,—a law enacted for his diocese by Oswald, Bishop of Worcester, A.D. 964.

OTTAVA RIMA.—A kind of verse, consisting of eight lines to a stanza, which has been attributed by competent judges to

Boccacio. Several popular sixteenth-century hymns were composed in this metre in Germany.

OUCHE.—*See* Owche.

OUR LADY.—A term of honour and distinction given to the Blessed Virgin Mary, because of the part she took in the work of the Incarnation, and because she is the Mother of our Lord God Jesus Christ.

OUTERMOST CHURCH.—1. The western part of the nave. 2. That portion of a church which adjoins the chief entrance.

OUT-GATE.—1. A lych-gate.—*See* Lych-gate.

OUT-PORCH.—The outer part of a church porch.

OVER-CANOPY.—The canopy placed over that tabernacle in which the Blessed Sacrament is reserved or exposed for veneration.

OVER-STORY.—The clere-story or upper story in a cathedral or church.

OWCHE.—1. A clasp or brooch. 2. A morse of precious metal. 3. A link or fastening.—*See* Morse.

OXGANG.—This term, in the feudal ages, signified a plot of ground, commonly reckoned at about fifteen acres, or as much as one ox could plough in a year. Six oxgangs—a common division—were such a quantity as six oxen could plough.

OX-JEWEL.—*See* Jade.

OX-STONE.—*See* Jade.

OYEZ.—The word used by the sheriff or his inferior officer, or by the usher of an ecclesiastical court, to command silence and obtain attention in making a proclamation in court.

OYNTING.—The administration of extreme unction.

OYNTING-BOX.—A chrismatory.—*See* Chrismatory.

OYNTING-CLOTH.—A towel or napkin used in the administration of extreme unction.

ACE.—The Osculatorium or Pax-brede.—*See* Osculatorium.

PACE-AISLE.—The ambulatory round the back of a high altar.

PACE-BOARD.—A platform of wood before an altar.

PACE-GREETING.—The kiss of peace.

PACE-HAUT.—1. A broad platform of stone before an altar. 2. A predella or footpace. 3. That step on which an altar is placed.

PÆNULA.—*See* Pœnula.

PAIN-BENI.—A French term for Blessed Bread. Anciently, there were offerings of bread for the Holy Eucharist, of which a part was consecrated for use in the Sacrament; the rest being simply blessed and distributed to the faithful as a token of good-will and Christian fellowship to those who were not communicants.

PAINIM.—*See* Paynim.

PALACE (Latin, *palatium*).—A large house, in which an emperor, a king, or other distinguished person resides.

PALACE (BISHOP'S).—A residence of a bishop, anciently called the minster-house, or the bishopry or bishopric. Many ancient examples exist, either in whole or part; *e. g.*, at Wells, Ely, Lincoln, Hereford, Chichester, and Lambeth.

ΠΑΛΙΓΓΕΝΕΣΙΑ (Παλιγγενεσία).—1. Regeneration. 2. New birth. 3. Holy baptism.

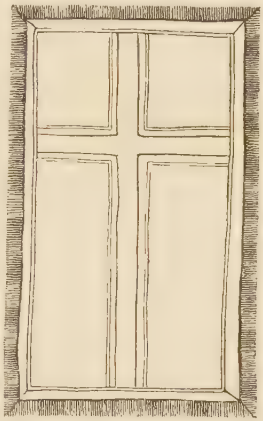
PALIMPSEST (Greek, πάλιν and ψάω).—A MS. on vellum, which has been written over a second time, the former writing having become obliterated or been erased.

PALL.—A square piece of millboard, from six to eight inches either way, covered with linen, and embroidered with a cross and border on the upper side, used to place over the chalice at certain portions of the Mass. The under part, which touches the rim of

the chalice, is removed from time to time and burnt by a priest, the ashes being cast down the piscina.

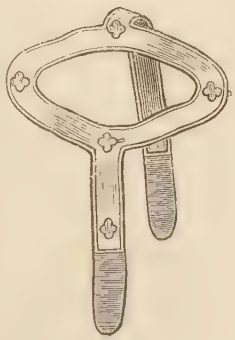
PALL-BEARER.—A term used to designate those friends of the deceased who attend the corpse at a funeral, and hold the pall or covering of the coffin, in order to testify their respect.

PALL (FUNERAL).—A covering of velvet, charged with a cross, placed over a hearse or over the coffin itself at the time of burial. In ancient times such an "ornament" existed in every parish for the general benefit of the faithful. It was frequently purple, but no one colour was generally adopted. Examples of fragments of such palls exist, but perfect specimens are rare. There are some fine examples belonging to the London Companies, rich with embroidery, tabernacle-work, and heraldic devices. A plain foreign example is figured in the accompanying woodcut. (*See* Illustration.)



FUNERAL PALL FROM THE CHURCH OF ARLES.

PALLIUM (PALL). — The archiepiscopal pall is an ancient ecclesiastical vestment made of white lambs'-wool after the following custom:—The nuns of St. Agnes at Rome every year, on the anniversary of their saint, anciently offered two lambs on the altar of their church during the *Agnus Dei* of a High Mass. Now this oblation is made after Mass. These lambs, taken by two of the canons of the Lateran Church, are given to the Pope's subdeacons, who put them out to pasture until shearing-time, when they are duly shorn, and the palls are made of their wool. The pall thus made is carried to the Lateran Church, and there placed on the high altar by the deacon of that church over the shrine of the bodies of St. Peter and St. Paul on the festival of those saints. The pall, when given to an archbishop, signifies metropolitical jurisdiction. Pope Innocent III. endeavoured to impose the receipt of the pall as an essential before the exercise of any jurisdiction, on all archbishops, and more particularly on the Eastern patriarchs. In the False Decretals a passage exists indicating the plenitude of apostolic authority, and maintaining



PALLIUM.

that neither the title, position, place, or dignity of an archbishop should be assumed without it. All archbishops are buried in their pall. The pall is not left behind for transmission; but each new archbishop in communion with Rome sues for it after his nomination. (See *Disquisitio Historica de Pallio Archiepiscopali.*) In England, Pope St. Gregory the Great sent a pall to St. Augustine, and in A.D. 734 Archbishop Ecgbrighte, of York, petitioned for and obtained a similar distinction. In the fifteenth century the archbishops of St. Andrew's, previously subject to York, became independent, and obtained the pall, indicating jurisdiction over Scotland. The four Irish Roman Catholic archbishops obtained the pall in the tenth century. The pall was granted by the Pope to the new English Roman Catholic see of Westminster in 1850. Our two English archbishops, though retaining their armorial bearings, have not used it since the Reformation. (*See* Illustration.)

PALM-BRANCH.—1. A branch or bough of the palm-tree. 2. A symbol of triumph.

PALMER.—1. A pilgrim who had successfully visited the Holy Places in Palestine, and who bore a palm-branch in token of that fact. 2. A pilgrim to the Holy Land, having taken vows to visit the Holy Places.

PALM-SUNDAY (*Dominica in ramis palmarum*).—The Sixth Sunday in Lent. The entrance of our Lord into Jerusalem, when the people met Him with palm-branches, became an annual commemoration as early as the fourth century in parts of the Eastern Church, to which commemoration St. Ambrose twice refers in his Epistles. It was observed in the Venerable Bede's time, and is said by Amalarius to have become general in the reign of Charlemagne. Palms and other boughs were formally blessed, and delivered to the faithful who took part in the annual procession. In some places during the Middle Ages the Most Holy Sacrament was carried at the head of this, a practice current for some generations at St. Alban's Abbey and at Canterbury Cathedral. Anciently every village church in England had its procession of palms. The Rite of Sarum was mainly followed; but several independent customs, curious in themselves, and illustrating the faith and piety of the faithful, obtained; many of which are observed, after a fashion, even to the present day. In the later editions of the *Directorium Anglicanum*, a form for blessing the palms at Low Mass, and for arranging the procession, is given. First a lesson from Exodus xv. and xvi. is read by the subdeacon, then a versicle and response, and afterwards the Gospel of St. John xii. 12—19. Then the palms and branches, having

been blessed by a priest, after exorcism, with prayer and Holy Water, are incensed, and then distributed. The clergy receive them first, then the men, and finally the women. During their distribution the choir should sing the anthem *Pueri Hebræorum*. The procession takes place before High Mass. It should be arranged in the sacristy; those forming it should go out into the churchyard or church enclosure, passing through which they should enter the church by the western door thus: *First*, two thurifers, attended by the boat-bearer; *second*, cross-bearer, attended by two acolytes; *third*, choir-boys; *fourth*, choir-men; *fifth*, the cantors; *sixth*, the ceremoniarius; *seventh*, deacon and subdeacon; *eighth*, the priest-celebrant. To the *veiled* processional cross a palm-branch should be attached. All should hold the palms in the right hand. The hymn *Gloria, laus, et honor* should be sung. Anciently the priest, and not the cross-bearer, taking the cross in his right hand, opened the western door; and when the procession had altogether passed into the choir, those forming it knelt down, and the priest, uncovering the crucifix, chanted a versicle and antiphon, closing the rite with certain prayers.

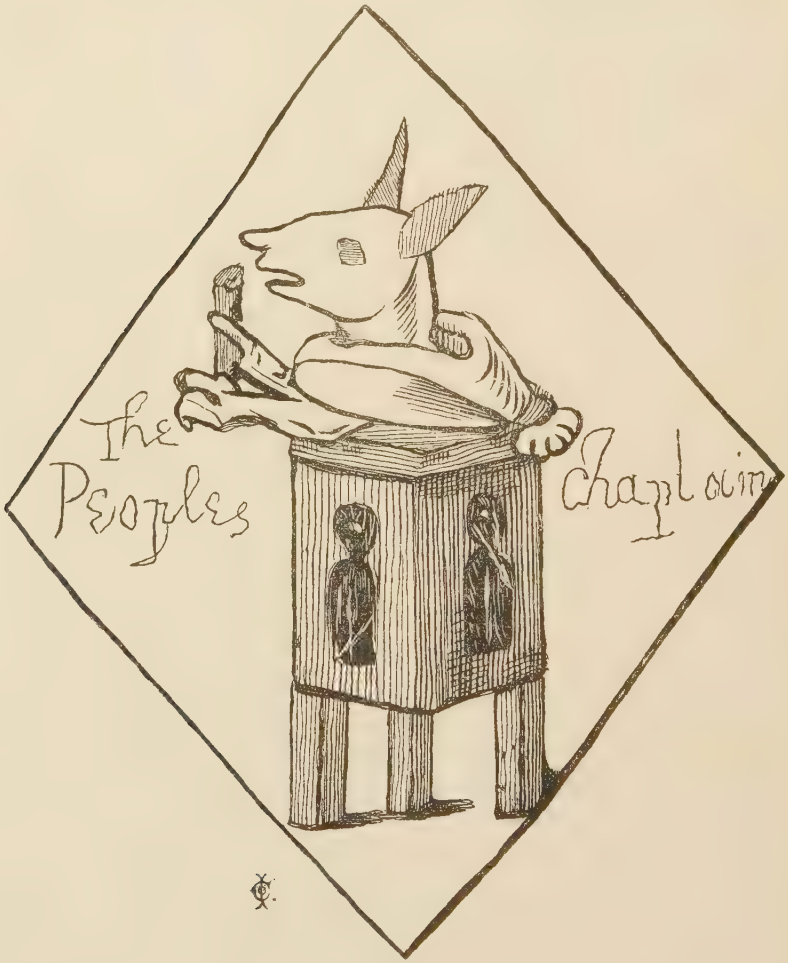
PANAGIA (Greek, *παναγία*). — Literally, "All-Holy," an epithet commonly given amongst Eastern writers to the Blessed Virgin Mary, because she is the Mother of God.

PANARIUM.—*See* Ἀρτοφόριον, and Pix or Pyx.

PANDECTS (Latin, *Pandectæ*).—That digest or collection of civil or Roman law made by order of the Emperor Justinian.

PANE.—A flowered quarry; that is, a diamond-shaped piece of glass, on which some flower, bird, beast, monogram, or other device is painted and burnt in. The accompanying illustration, from a pane in the author's possession—sometime in a window at Westlington House, near Aylesbury—depicts a fox or wolf preaching in a friar's habit, standing in a movable pulpit, and holding a scroll in its right paw. Scratched on the glass on either side, in the style of writing of the latter part of the sixteenth century, are the words, "The People's Chaplain." Although examples of the idea set forth in this quarry are not uncommon both in carving and painting, possibly this device on quarry may be unique. In Christian symbolism the fox is an emblem of cunning, fraud, and deceit. Sometimes he is employed in art to typify the Evil one. Examples in France are given by Guilhermy, in his interesting paper, *Iconographie des Fabliaux*, and in Didron's *Annales Archéologiques*, iii. p. 23. The

second volume of the same interesting record provides numerous instances of the existence of similar representations. In England, one or two examples may be indicated. There is a fox preaching to geese on a misericorde in Beverley Minster. On another, in the same place, two foxes hold pastoral staves, and



PANE, FROM THE AUTHOR'S COLLECTION.

wear cowls. At Ripon Cathedral, on a misericorde, is a representation of the fox and stork. At York, there is a fox preaching: he leans his forepaws on the edge of the pulpit, and a smaller fox stands below, holding the preacher's pastoral staff.

At St. Martin's, Leicester, there was, until the church was restored, a representation in stained glass of a fox preaching to a flock of geese, from the text, "*Testis est mihi Deus quam cupiam vos omnes visceribus meis*" (Philip. i. 8). In the parish church of Boston a fox is represented vested as a bishop, and is preaching to a cock and some hens. On the elbow of a stall at Christ Church, Hampshire, a fox in a cowl is preaching from a pulpit—a small cock perched on a stool acting as clerk. Carved on a bench-end at Nantwich, a fox in monastic habit holds a dead goose in his right hand, and bears a hare on a stick over his left shoulder. A fox preaching to geese occurs at Etchingham, in Sussex. In the Ladye Chapel of Westminster Abbey is a misericorde with a fox mounted on a cock's back, and a cock mounted on a fox's back, tilting at each other. In the church of Houghton Conquest, Bedfordshire, there is the representation in stained glass of a fox mounted on a dog's back, blowing a horn. These and other delineations appear to have their key in various passages of Holy Scripture, in which the fox never appears except as a spoiler and a foe. They are enemies of the vineyard. From the circumstance of the fox being clothed in the monastic habit, and placed in a pulpit, some have maintained that such representations were intended as a satire of the "secular" upon the "regular" clergy, between whom it is notorious that there were constant and lasting feuds. It may be more reasonably maintained, however, that the object of the mediæval architects, carvers, and glass-painters was to show that the devil employed his craft everywhere, appearing even in the guise of a professed "religious," in order to dupe, beguile, and lead astray, just as the Apostle declares that Satan is transformed into an angel of light. Representations such as these were not originally intended to cast scorn and ridicule on any class of people; nor were they profane and meaningless jests, but were intended to set forth the obvious or mystical meanings of Scripture phrases, and this in a forcible and expressive mode, easily comprehended, but not easily forgotten.—*See* QUARRY. (*See* Illustration.)

PANEGYRICAL.—Containing praise or eulogy.

PANEGYRICUM.—1. A book of sermons on the lives of the saints, or in honour of popes and kings who have served the cause of religion by great deeds. 2. A panegyric is an oration or eulogy in praise of some distinguished person. 3. An encomium.

PANEGYRIS (Greek, *πανήγυρις*).—A festival; a public celebration in honour of a distinguished person.

PANEL.—1. A piece of board whose edges are let into a frame of a thicker and stouter boarding. 2. A compartment sunk in a wall, skirting-board, or building. 3. The pierced partition of a screen. (*See* Illustration.)

PIERCED PANEL-SCREEN, CLIFTON CAMPVILLE, TAMWORTH.

PANGE LINGUA GLORIOSI CORPORIS MYSTERIUM.—The first line of a hymn in honour of the Blessed Sacrament, composed as a sequence for the Office of *Corpus-Christi day* by St. Thomas Aquinas, A.D. 1250—1274.

PANGE LINGUA GLORIOSI PRÆLIUM CERTAMINIS.—A sequence for Passion-tide, composed by Venantius Fortunatus, A.D. 595—609.

PANNAGE.—1. The food of swine in the woods; as beech-nuts, acorns, &c. 2. That food for cattle found in the woods which yields tithe.

PAPA.—1. The Holy Father, or Bishop of Rome; the Patriarch of Old Rome and of the Western Church. 2. A term used to designate a Greek parish priest.

PAPACY.—1. The office and dignity of the Pope or Patriarch of Rome. 2. Hence the Popes taken collectively. 3. Popedom. 4. Papal authority. 5. Papal jurisdiction, as exercised over the whole body of ecclesiastics in the Western Church.

ΠΑΠΑΔΕΥΜΑ (*Παπάδευμα*).—The ordination of a priest.

ΠΑΠΑΔΙΑ (*Παπαδία*).—A priest's wife.

ΠΑΠΑΔΙΣΣΑ (*Παπάδισσα*).—A priest's wife.

ΠΑΠΑΔΟΠΟΥΛΑ (*Παπαδοπούλα*).—The issue, whether son or daughter, of a priest.

PAPAL.—1. Of or belonging to the Pope. 2. Annexed to the bishopric of Rome. 3. Romish.

PAPAL CROWN.—*See* TIARA.

ΠΑΠΑΛΗΘΡΑ (*Παπαλήθρα*).—1. A priest's cap. 2. A zuchetto. 3. The tonsure.

PAPALIN.—A seventeenth-century term for a Roman Catholic.

PAPALIZE (TO).—1. To make Papal or Popish. 2. To convert to the Roman Catholic communion.

PAPE.—The Pope.

PARABEMA.—A Greek term, descriptive of the recesses or side-chapels in an Eastern church, to the right or left of the sanctuary.

PARABOLANI (Greek, *παραβόλανοι*).—Visitors of the sick and infirm in the ancient Church of Alexandria.—*See* MINOR ORDERS.

PARACLETE (Greek, *παράκλητος*).—1. Properly, an advocate; one invoked to support, aid, or comfort. 2. Hence, the Third Person in the Ever-Blessed Trinity; the Consoler, Comforter, or Intercessor. 3. God the Holy Ghost.

PARACLETICE (Greek, *παρακλητικόν*).—The name for a Greek service-book, containing the ferial hymns arranged to their proper and appointed melodies.

PARADISE (Greek, *παράδεισος*).—1. A term for the Garden of Eden, in which Adam and Eve were placed immediately after their creation. 2. A place of happiness. 3. Heaven, that is, the eventual and blissful home of sanctified and saved souls. 4. The portico or porch of a church (Parvis). 5. A book of the lives of the Saints. 6. A Christian cemetery. 7. A volume of Catholic devotions. 8. A mediæval term for the choir or sanctuary of a cathedral or church. 9. The intermediate state.

ΠΑΡΑΚΑΤΑΘΗΚΗ (*Παρακαταθήκη*).—The reserved Sacrament for the sick.

PARAPET.—A low wall or breastwork, used to protect the ramparts of military structures, churches, houses, and other buildings. In the First-Pointed style parapets are embattled, but straight at the top, and are usually plain. In later styles, they are both battlemented and otherwise ornamented.

PARASCEVE.—1. Friday in any week. 2. Good-Friday.

PARATORIUM.—1. A place of preparation. 2. Hence, a vestry, sacristy, or robing-chamber for ecclesiastics.

PARATORY. — An old English term for a vestry. — *See* PARATORIUM.

PARCLOSE (French).—A term used to designate a low screen of wood, stone, marble, or brick, marking off the choir, Lady-chapel, or other chapels, from the rest of the building; as also when enclosing a tomb. It is either of open or solid work.

PARDON-BELL.—A name given to the "Angelus-bell," because special grace and pardons were bestowed upon those who recited the Angelus with devotion, recollectedness, and regularity.

PARDON-CHAIR.—A confessional.

PARDONER.—A dealer in indulgences.

PARDON-SCREEN.—A slight screen, erected in a church, to hide the penitent, during the act of confession, from public gaze.

PARDON-STALL.—1. The stall from which, as some writers affirm, notices of pardons and indulgences were solemnly and formally read. 2. Other writers appear to signify by this term that stall in which confessions were received; oftentimes, in the old Church of England, a bench placed in some public place in a side-aisle or transept for this purpose.

PAREMENT.—The furniture, ornaments, and hangings of the chief room in a religious house.

PARGE-BOARD.—A term in Pointed architecture, to designate that board commonly used on gables of roofs where the covering of the roof projects from the wall, and either covers the rafters, which would otherwise be exposed, or occupies the place of a rafter.

PARGETING.—A term anciently used in several senses. Commonly it designated plain plastering on walls, but more frequently ornamental plasterwork, consisting of mouldings, foliage, figures, heraldic devices, monograms, and borders. Timber houses were almost always so adorned, and several specimens of such exist at Oxford, Chester, Bristol, and other ancient cities.

PARGE-WORK.—*See* PARGETING.

PARIAN MARBLE.—A very pure and white marble, obtained in the isle of Paros, one of the Cyclades, in the Greek archipelago. The greater part of the most beautiful ancient work was made of this, and it is generally believed that of this marble the temple of Solomon was largely constructed.

PARIS BREVIARY.—The ancient breviary of the old French Church, which differed very considerably from the Roman breviary, and contained an almost perfect series of Latin hymns.

PARISH (French, *paroisse*).—1. An ecclesiastical district, assigned to the spiritual care of the person solemnly commissioned

to attend to the souls of the faithful. 2. The precinct or territorial jurisdiction of a secular priest, the inhabitants in which belong to the same communion.

PARISH CLERK.—An officer who assists the priest during Divine service, by making the appointed responses, &c.

PARISHIONER.—One who belongs to a parish.

PARISIAN GREGORIAN.—A chant founded on the model of one of the eight Gregorian tones, but of a more florid character, and with an ending in harmony with the general melody of the same.

PARISIAN RITE.—*See* PARIS BREVIARY and PARIS MISSAL.

PARIS MISSAL.—The Missal anciently used in the archdiocese of Paris, as well as in most French churches. It was founded upon the old Sacramentaries current in France until the twelfth century, and differed in several respects from the Latin rite. During the present century, the Roman Missal has been universally adopted, though ancient traditional customs are still preserved and followed at Rheims, Rouen, Orleans, and elsewhere.

PARLATORIUM (French, *parloir*; Italian, *parlatorio*).—The Latin term for that room in a religious house where persons were allowed to *talk* (parler) with the inmates.

PARLE.—1. Talk. 2. Conversation. 3. Oral discussion. 4. Intercourse by words.

PARLOR.—*See* PARLATORIUM.

PARLOUR.—*See* PARLATORIUM.

PAROCHIAL.—Of or belonging to a parish.

PAROCHIALITY.—The state of being parochial.

PAROCHIAL STONE.—A term for any tomb, at or near which the clergy and parish officers distribute doles left by the persons buried there.—*See* POOR-STONE.

PAROCHIAN.—A parishioner.

PAROCHUS.—1. A parish priest. 2. A parson.—*See* PARSON.

PARSON (Latin, *persona*).—*The* person, that is, the chief person in the parish. The officer, whether rector, vicar, or curate, in sole charge, who has the cure of the souls of the faith-

ful, and who is bound to give an account thereof to Almighty God, whose servant and ambassador he is.

PARSONAGE.—The freehold dwelling-place of the parson of a parish.

PARTIBUS INFIDELIUM (IN).—Literally, "in the parts of the unfaithful." Nominal bishops of a see in which there are no, or only few, Christians; sees made use of for titular bishoprics in heathen countries.

PARTICLE (Latin, *particula*).—1. A minute part or portion of matter. 2. Any very small portion of any substance. 3. In Church phraseology, a crumb or small fragment of the Blessed Sacrament under the form of bread. 4. The smaller altar-breads (in contradistinction to that used by the priest) which are used to communicate the faithful.

PARTICULAR FESTIVALS. — Local feasts, peculiar to individual parishes, not generally observed in the diocese.

PARTICULARISM.—The doctrine that particular individuals only are elected to salvation.

PARTICULARIUS.—The carver or divider of food in the refectory of a religious house.

PARVISE, OR PARVIS (French).—1. A church-porch over which is erected a chamber. 2. The chamber over a church-porch. The example represented in the accompanying woodcut is the parvise over the south porch of the Prebendal Church of our Blessed Lady of Thame, Oxon. Internally, the parvise shows signs of having been the residence of a sacristan, shrine-keeper, or general custodian of the church. Reached by a newel staircase, it contains a fireplace, and is lighted by four lancet windows. (*See* Illustration.)

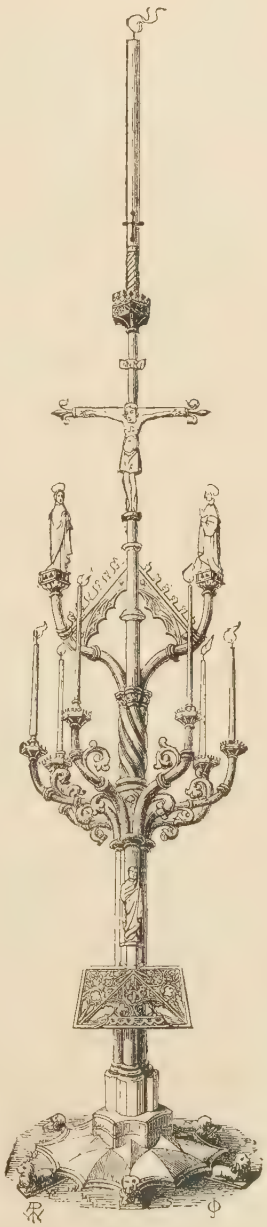
PARVISE, THAME CHURCH, OXFORDSHIRE.

PASCH (Greek, πάσχα).—1. The Passover. 2. Easter-tide.

PASCHA FLORIDUM.—"The Easter of Flowers," a term for Palm-Sunday.

PASCHAL.—1. Pertaining to the Passover, or (2) to the feast or solemnity of Easter.

PASCHAL CANDLE.—A large wax candle, often thirty-three pounds in weight, to represent the years of our Blessed Lord at the time of His Crucifixion, placed on the candlestick, usually on the north side of the sanctuary, lighted at Mass and other services during the Easter season, to signify the Resurrection of our Blessed Saviour. Anciently, its use was confined to basilicas; more recently, all churches have used it. When unlighted, it is said to represent the pillar of cloud which went before the Egyptians; when lighted, the pillar of fire which guided the followers of Moses. It symbolizes the true leader of the Christian host through this their land of pilgrimage and sorrow. The candle is blessed on Holy Saturday by a deacon vested in white, attended by a subdeacon and an acolyte. Five grains of incense, symbolizing the five sacred wounds of Christ, are placed in the wax candle. The canticle *Exultet*—a composition of St. Augustine—is chanted. Afterwards, the taper is lighted, which burns during the chief offices of the Church, until the Ascension festival; indicating how our Lord, remaining with the Apostles, and speaking to them of the things pertaining to the Kingdom of God, extended their knowledge, and cheered them as to the future. The Paschal candle is not lighted again after the Gospel in the Mass of Ascension-day. (*See* Martene, *De Ant. Rit. Eccl.*, tom. iii. p. 155.) The example of a Paschal candlestick and candle in the accompanying woodcut is from the able and graceful pencil of the late Mr. A. Welby Pugin. (*See* Illustration.)



PASCHAL CANDLE.

PASCHAL CANDLESTICK.—That candlestick on which the Paschal candle is placed.—*See* PASCHAL CANDLE.

PASCHAL FLOWER.—A kind of anemone, growing in parts of Europe and Asia, which ordinarily flowers about Easter, and is frequently used in Easter decorations, more especially in the Holy Land and in Asia Minor.

PASCH-COLUMN.—The Paschal candlestick.

PASCH-EGG.—An egg stained and ornamented, presented to young persons as a gift about Easter-time.

PASCH-EGG DAY.—Easter-day.

PASCHITES.—A name given in the second century to those Christians who celebrated the feast of Easter on the fourteenth day of the moon, on whatever day it happened, in imitation of the Jews. In a Council held at Rome, A.D. 196, Pope Victor excommunicated those who kept Easter on any day but a Sunday. This dispute was permanently and altogether settled by the Council of Nicæa, A.D. 325, which ordered—(α) that the feast of Easter should never be observed until after the vernal equinox; (β) that the vernal equinox should be fixed to the 21st of March; (γ) that Easter Sunday should always be that which immediately followed the fourteenth day of the moon; and (δ) that if the fourteenth day of the moon happened on a Sunday, then Easter-day should be observed on the following Sunday.

PASCH-LIGHT.—The Paschal candle.—*See* PASCHAL CANDLE.

PASCH OF THE CROSS.—An ancient term to designate Good-Friday.

PASCH-SUNDAY.—Easter-day.

PASCH-WEEK.—Easter-week.

PASQUE-FLOWER.—*See* PASCHAL FLOWER.

PASSING-BELL.—A bell anciently rung during the passing away of a Christian soul, to ask the prayers of the faithful on its behalf. This rite is enjoined by the sixty-seventh canon of 1603, as follows:—"Morte verò jam ingruente, aliqua campana pulsabitur, neque minister supremo officio suo hac in parte deerit. Cum autem expiraverit (si utique expirare eum contingat) campana per breve tantummodo spatium utrinque pulsabitur, quod idem tam ante, quam post sepulturam observandum decernimus."

PASSIONALE.—*See* PASSIONARIUM.

PASSIONARIUM.—1. A MS. volume containing a record of the martyrdom or sufferings of the saints of any particular order. 2. A martyrology. 3. A kalendar of the martyrs, with brief lives of those who have suffered for the cause of Christ. 4. A book containing an account of the sufferings undergone by the martyrs of any particular part of the One Family of Christ.

PASSIONARIUS.—*See* PASSIONARIUM.

PASSIONARY.—The English equivalent of "Passionarium."

PASSION-FLOWER.—A flower and plant so named from being supposed to represent, in the appendages of the flower, the Passion of our Blessed Lord.

PASSION-SUNDAY.—The Fifth Sunday in Lent, in England called also *Judica* Sunday, because the "Officium" in the service ran as follows:—"Judica me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso eripe me: quia tu es Deus meus et fortitudo mea."

PASSION-TIDE.—The season at which the Church commemorates the sufferings and death of our Blessed Lord.

PASSION-WEEK.—The week between Passion-Sunday, or *Judica*, and Palm-Sunday. It is sometimes called Suffering-week. The whole season, from Passion-Sunday to Easter-even is called "Holy-tide," "Still-tide," or "Passion-tide."

PASSORY.—A mediæval term for the wine-strainer used in preparing the elements for the Christian Sacrifice.

PASTOPHORION.—A Greek term (1) for a sacristy or vestry; and also (2) for a pix or pyx. 3. It is also sometimes used for a table of prothesis.

PASTOR (Latin, from *pasco, pastum*).—1. A shepherd. 2. One who has care of a flock of sheep. 3. A priest of the Church Universal, who has the oversight of a congregation.

PASTOR (CHIEF).—A bishop.

PASTOR (UNIVERSAL).—A Roman Catholic term, used to designate the Pope, or Holy Father.

PASTORAL (Latin, *pastoralis*).—Anything relating to the cure or care of souls.

PASTORAL CROOK.—*See* PASTORAL STAFF.

PASTORAL LETTER.—An official letter, addressed by an archbishop or bishop to the clergy and laity of the archdiocese

or diocese, on any subject of interest to them as members of the Church.

PASTORAL STAFF (Latin, *Cambucca, cambuca, pedum, crocia, cambutta, ferula, baculus pastoralis*).—The official staff of an archbishop or bishop, formed on the model of a shepherd's crook. Its use is of great antiquity, being probably borrowed in the first Christian age from the rod of Moses, the staff of office of the ancient judges, or the sceptre of the king. St. Isidore of Seville, who flourished at the end of the sixth century, writes as follows, in his treatise *De Officiis Ecclesiasticis* : — "On the bishop is bestowed a staff at the time of his consecration, that he may, as this sign suggests, both govern and rebuke the people committed to his charge, and support the infirmities of such as

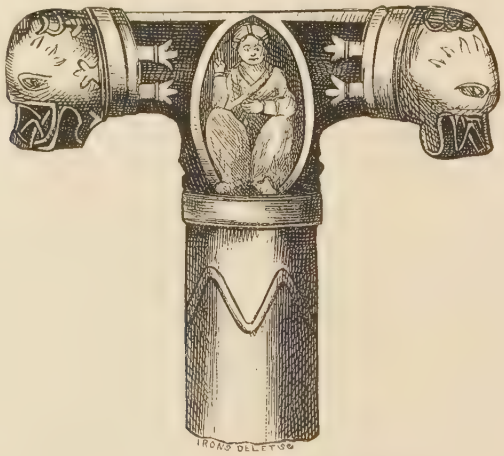


Fig. 1.—TAU-SHAPED PASTORAL STAFF OF CARVED IVORY, LIMBURG.

are weak." St. Cæsarius of Arles is said, by the author of his Life, to have used the pastoral staff on all occasions; it having been borne before him by one of his clerks. St. Cæsarius flourished A.D. 502. Pope Innocent III. refers to its use generally, when explaining why the Roman pontiffs did not adopt it. In France, Italy, and Spain it was adopted in certain dioceses about the seventh century: universally in these countries about three centuries later. Its use was ordinary amongst the Anglo-Saxons, as appears by the (α) Pontifical of Egbert, (β) the Anglo-Saxon Pontifical at Rouen, and (γ) the Pontifical of St. Dunstan at Paris. Its original shape is not easily determined. It was no doubt commonly curved like a simple crook, but sometimes it had a knob or ball for its head, and occasionally the top

was like a Tau-cross, T; an example of which, taken from an ancient specimen at Limburg, is figured in the accompany wood-cut. (*See* Illustration, *Fig.* 1.) An example of the Tau-cross pastoral staff may be seen in the hands of a figure, evidently that of a bishop, in the sculpture at the entrance of the Round Tower of the Cathedral church of Brechin, in Scotland. Ancient Irish examples are of great simplicity of outline, and are seldom ornamented to any extent, being almost always simply curved

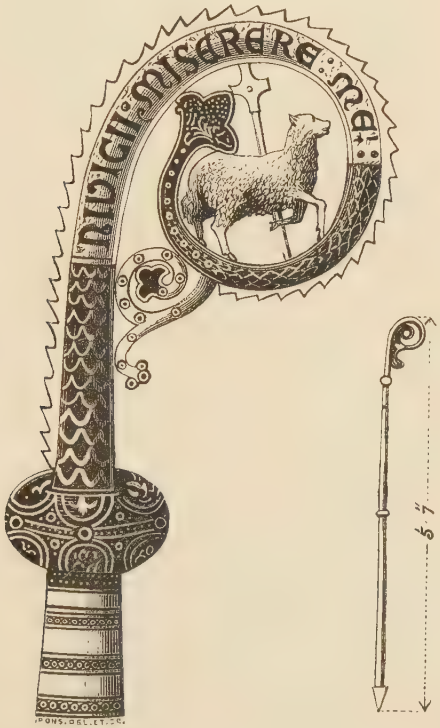


Fig. 2.—PASTORAL STAFF DESIGNED BY THE LATE MR. EDMUND SEDDING.

at the top. About the eleventh century, the use of the pastoral staff became general, and it was always given at episcopal consecrations. It was commonly made of wood, ornamented with precious metal, tabernacle-work, and jewels, the richness of which was developed in later times. Sometimes it had two inscriptions upon it,—"Homo" and "Parce," reminding its possessor that being but a man himself, he ought to watch over his own heart, and while administering necessary discipline against transgressors of God's law, to be mild, patient, and

Fig. 3.—PASTORAL STAFF.

merciful in so doing. In the thirteenth century, precious stones, enamels, and beaten work were added to the general skill of the designer; and this was the custom in England for many generations afterwards. An example, after the model and in the spirit of twelfth-century work, is given in the drawing of the late Mr. Sedding, accompanying this. (*See* Illustration, *Fig.* 2, on the preceding page.) Bishop Fox's pastoral staff at Corpus Christi College, Oxford, is a very rich and curious specimen. William of Wykeham's staff is preserved at New College, Oxford, and is still used by the Bishop of Winchester, his successor, and the Visitor of the College, whenever he officiates there. There are also some fine examples in the British and South Kensington Museums. That in the accompanying woodcut (*See* Illustration, *Fig.* 3) is from the late Mr. A. Welby Pugin's pencil. To the pastoral staff, just below where the crook terminated, was attached a silk or linen napkin, known technically as the "Vexillum," which the holder wrapped round the metal staff, in order not to stain it by the moisture of the hands. (*See* VEXILLUM.) Bishops and archbishops carried the staff in their left hand, in order to leave the right free for giving their blessing. The head of the crook in their case was always turned outwards, to signify external jurisdiction; *i.e.* the ordinary jurisdiction possessed over a certain diocese or province. Anciently, in England, both abbots and abbesses received the pastoral staff at their consecration; but it seems to be doubtful—for evidence on the subject is conflicting, if not contradictory—whether those who were not mitred had this honour. Special privileges, however, were given by the Pope. According to the modern Roman rite, abbots do receive, and abbesses do not receive, the pastoral staff. In some English Roman Catholic convents, however, the staff is affixed to their stall or chair of office,—a remnant of tradition of the influence of the Sarum rite. Since the Reformation, though its formal delivery has been abolished in the Consecration service, many bishops have traditionally used it; amongst

others, Laud, Goodman of Gloucester, Wren, Montague, Cosin, Juxon, Trelawney, Morley; and many others in the seventeenth and eighteenth centuries. Laud's staff is preserved at St. John's College, Oxford. A staff of silver-gilt remains at York Minster, said to have belonged to a post-Reformation Roman Catholic bishop. On the tombs of our departed prelates many examples occur; *e.g.* at York, Lichfield, Chichester, Bristol, Durham, and Westminster. Anglican bishops, since the Catholic revival, have largely re-adopted the pastoral staff; *e.g.*, at home, the Bishops of Winchester, Chichester, Salisbury, Oxford, Rochester, Lincoln, Lichfield, and Ely; in the colonies, the Bishops of Cape-town, Quebec, Bombay, Grahams-town, Peter-Maritzburg, St. Helena, Honolulu, and several others. Abbots carry the pastoral staff with its crook turned inwards, to symbolize and indicate a confined and limited jurisdiction; that is, a jurisdiction not extended beyond the walls and enclosures of the religious house over which they preside.

PASTORATE.—The office, estate, or jurisdiction of a spiritual pastor.

PASTORLESS.—Without or wanting a spiritual pastor.

PASTORSHIP.—The office or rank of a spiritual pastor.

PATAND.—In old English church-building Accounts this term is used to designate the lower rail of timber in any construction of timber.

PATEN (Latin, *patina*).—1. A plate. 2. The metal dish—circular in form—used for the offering of the Bread in the Christian Sacrifice. In the Western Church it is commonly small; made, however, in proportion to the chalice, to which it ordinarily forms the cover. The simple specimen in the accompanying illustration is from the pencil of the late Mr. Welby Pugin. It is better for practical use—notwithstanding the contrary in old examples—that the disk or centre be not engraved, but be left quite plain. Comparatively speaking, little old English plate remains, because the wanton and wilful destruction at the Reformation was so great and universal. There are some ancient specimens at York Minster, but of inferior metal; possibly taken out of the tombs of bishops or priests with whom they were buried. Two examples in silver remain at Chichester, and a third of latten or pewter. A paten matching the chalice belonging to Trinity College, Oxford, belongs to that

PATEN.

society; another, with a chalice to match, remains at West Drayton, Middlesex; a third, at Nettlecombe, Somersetshire. Most of the older Church-of-England plate is of post-Reformation character, and of very poor design. The ancient forms and types are, however, being generally restored.

PATERESSA (Greek, *πατέρησσα, πατερίζα*). -1. The pastoral staff of an Oriental prelate. 2. The pastoral staff of a Greek patriarch.

PATERNOSTER.—1. The first words of the Latin version of the Lord's Prayer. That prayer in Latin stands thus :—"Pater noster qui es in cœlis. Sanctificetur nomen tuum. Adveniat Regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen." 2. A rosary. 3. A chaplet of beads.

PATIN.—*See* PATEN.

PATRIARCH (Greek, *πατριάρχης*; Latin, *patriarcha*).—1. A patriarch. This term was anciently and strictly applied only to the Bishop of Antioch, a see founded by St. Peter, where the faithful followers of Christ were first called Christians; but was afterwards applied to the bishops of Rome, Constantinople (New Rome), Alexandria, and Jerusalem. In the Latin Church patriarchs have a cross of honour and office borne before them. 2. An Eastern legate, with special powers, sent through suffragan dioceses, at particular times, on special occasions. 3. A dignitary superior to the order of archbishops.

PATRIARCHAL.—Of or belonging to patriarchs.

PATRIARCHAL CHURCHES. — The five patriarchal churches of Rome are those of St. John Lateran (the Pope's cathedral), St. Mary the Greater, St. Peter, St. Paul, and St. Lawrence.

PATRIARCHAL CROSS.—In heraldry, a cross in which the shaft is twice crossed, the lower arms being longer than the upper ones.

PATRIARCHATE.—1. The office, dignity, or jurisdiction of a patriarch. 2. The house of residence or palace of a patriarch.

PATRIARCHISM.—The being governed by a patriarch.

PATRIARCHS OF SCRIPTURE.—The fathers or heads of families of the Jewish people, together with the most distinguished

rulers of the same. The chief personages of ancient Jewish history, often represented in Christian art. On the paintings, carvings, sculpture, and stained glass of mediæval times, the Scripture patriarchs are generally represented by some particular act recorded in Bible history. Noah looks out of the ark at the dove with an olive-branch; Abraham grasps a huge sword ready to kill his son Isaac, who is kneeling on an altar, an angel holding the sword, while beside is the ram caught in some bushes; Esau comes to Isaac, who is seated, with a bow and arrows; Joseph is represented talking with his brethren; Moses kneels before an altar, to whom God Almighty speaks as out of a cloud; David is kneeling,—an angel above holds a sword; Solomon, in a rich tunic, stands under an arch, while in the distance is a representation of the Temple at Jerusalem.

PATRIARCHSHIP.—The office, position, dignity, or jurisdiction of a patriarch.

PATRIPASSIANS.—An ancient heretical sect, which taught that God the Father suffered with the Son in making the atonement.

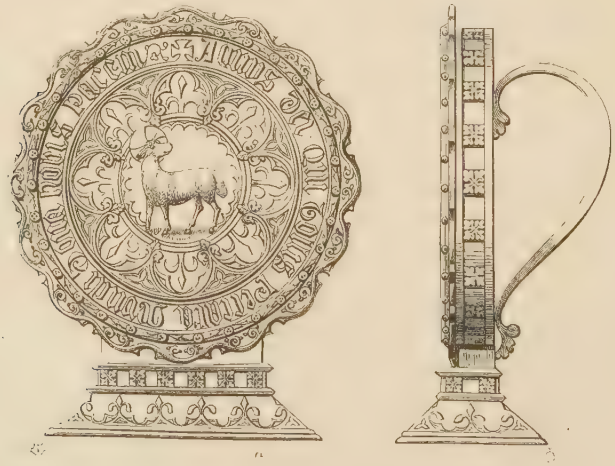
PATRISTIC.—Pertaining to the ancient fathers of the Church Universal.

PATROCINIA.—*See* Relics.

PATRON.—1. A protector. 2. A supporter. 3. One who has the gift and disposition of a benefice.

PATRON SAINT (Latin, *patronus*).—A patron saint is one who is regarded as the peculiar protector of (α) a country, (β) a community, (γ) a profession, or (δ) an individual. In the Middle Ages almost every trade or calling, having its guild or confraternity, had likewise its patron saint; a custom not quite extinct amongst the rich and ancient guilds of the City of London. So likewise, individuals had their patron saints, chosen at baptism, and ratified at confirmation, under whose spiritual protection and intercession they lived. Churches, likewise, were dedicated to God, in honour of some particular saint or saints, and the day of the annual recurrence of the dedication was observed as a solemnity. Cities, too, had their patron saints; in some cases, because the cathedral church of the same was dedicated to a particular saint. Dioceses, likewise, were anciently placed under the patronage of certain saints, a custom universally followed in England by our ancient churchmen, and observed by Anglo-Roman Catholics when their new hierarchy was created by the Bishop of Rome. The following are patron saints of countries:—(1) Austria, St.

Leopold; (2) Bavaria, the Blessed Virgin Mary; (3) Bohemia, St. John Nepomucene; (4) Burgundy, the Blessed Virgin Mary; (5) Denmark, St. Finnan; (6) England, our Lady and St. George of Cappadocia; (7) France, our Lady and St. Denis; (8) Germany, St. Boniface; (9) Hanover, the Blessed Virgin Mary; (10) Hungary, St. Lewis; (11) Ireland, our Lady and St. Patrick; (12) Italy, St. Anthony [some say St. Ambrose]; (13) Naples, St. Januarius; (14) Norway, our Lady and St. John; (15) Parma, St. Hilary; (16) Poland, St. Stanislaus Kotska; (17) Portugal, St. Sebastian; (18) Prussia, St. Adalbert; (19) Russia, our Lady and St. Vladimir [some say St. Nicholas]; (20) Sardinia, our Lady; (21) Scotland, St. Andrew; (22) Sicily, St. George; (23) Spain, St. James; (24) Sweden, Our Lady and St. Bridget; (25) Wales, St. David, Archbishop of Caerleon. The following are the patron saints of certain cities:—(1) Aberdeen, St. Nicholas; (2) Antwerp, St. Norbert; (3) Brussels, St. Gudule; (4) Cologne, St. Ursula; (5) Edinburgh, St. Giles; (6) Genoa, St. George; (7) Ghent, St. Bavon; (8) Lisbon, St. Vincent; (9) Mechlin, St. Romuold; (10) Milan, St. Ambrose; (11) Mentz, St. Boniface; (12) Naples, St. Januarius; (13) Nuremberg, St. Sebald; (14) Oxford, St. Frideswide; (15) Paris, St. Geneviève; (16) Rome, St. Peter; (17) Vienna, St. Stephen; (18) Venice, St. Mark. (*See* Husenbeth's *Emblems of Saints*, second edition, Longmans; and *The Kalendar of the Prayer-book*, Oxford, 1866.)



PAX, FROM A DRAWING OF THE LATE MR. WELBY PUGIN.

PAX.—A small tablet of ivory, of wood overlaid with gold or silver, or of some inferior metal, used in the Western Church for

giving the kiss of peace during the offering of the Christian Sacrifice. It is sometimes adorned with a representation of the Annunciation, the institution of the Blessed Sacrament, the Crucifixion, the Resurrection of our Lord, or of His Ascension. Several old examples exist. That in the engraving here given, a remarkable specimen of beaten and engraved work, is from the pen of the late Mr. Welby Pugin.—*See* OSCULATORIUM.

PAX-BREDE.—*See* OSCULATORIUM.

PAX-BOARD.—*See* OSCULATORIUM.

PAXILLIUM.—*See* OSCULATORIUM.

PAX VOBISCUM.—A greeting or salutation, frequently made by the bishop, priest, or officiant in the public services of the Church. At Pontifical High Mass, this occurs after the *Gloria in excelsis*, and again after the *Pater Noster*, before the *Agnus Dei*.

PAYNIM.—1. Pagan. 2. Infidel. 3. Heathen.

PEARL.—A term sometimes used to designate a particle of the Blessed Sacrament. In the Oriental Church this term is still current. It occurs in a rubric of the Liturgy of St. Chrysostom, as also in one of the Catechetical Lectures of St. Cyril of Jerusalem. (*See* Goar's *Euchologion*, p. 86, ed. Paris; St. Cyril, *Catechet. Myst.*, 21.)

PECTORAL (Latin, *pectorale*).—A square plate of gold or silver, either jewelled or enamelled, sometimes worn by English and other bishops on the breast, over the chasuble, at Mass. It is sometimes called a Rationale or Rational. Its use appears

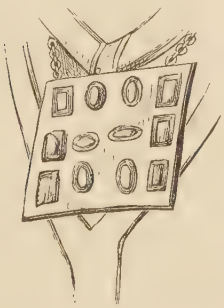


Fig. 1.—PECTORAL.

Fig. 2.—PECTORAL, INCISED SLAB.

to have been common during the Middle Ages, for several examples occur on monumental effigies; but since the fourteenth century it seems to have been disused. It was placed round the neck, and hung on the breast, either by a chain of gold, or by three or more silver-gilt pearl-headed pins. It may be seen on the effigy of Bishop Gyffard, in Worcester Cathedral; also on that of another bishop, whose name is unknown, in the Ladye chapel of the same. It also appears on the effigy of Laurence St. Martin, Bishop of Rochester, A.D. 1274, in Rochester Cathedral. The examples given in the accompanying illustrations are taken, one from sculpture at Rheims, in which the pectoral is fastened by a chain on the breast of an archbishop, who wears the pallium; the other, from an incised slab at Freiburg, representing a bishop or abbot, in which the pectoral, springing from the top of the pillar of the chasuble, seems to be formed of embroidery. (*See* Illustrations, *Figs.* 1 and 2.)

PECTORAL CROSS.—A cross worn round the neck by a golden chain, by Roman Catholic bishops and others, indicating jurisdiction. Most Roman Catholic writers of authority allow that the pectoral cross was not commonly used until the middle of the sixteenth century, though some earlier examples of its being worn—amongst others, by St. Alphege, of Canterbury—are occasionally quoted by foreign writers on Ritual. Abroad, however, its use, in some shape, commenced earlier; for it is found occasionally in Flemish and Italian illuminations, and in one or two instances in Spanish sculpture; *e.g.*, at the Cathedral of Salamanca. Durandus, Bishop of Mende, enumerates it amongst episcopal ornaments (*Rationale*, lib. iii. cap. 3). It possibly came into use, in the first instance, as a reliquary, formed in the shape of a cross. (*See* Illustration.)

PECTORAL CROSS.

PECTORAL CRUCIFIX.—A crucifix worn round the neck of a bishop instead of a pectoral cross. Such crucifixes were commonly of the nature of reliquaries, opening at the back, so that the relics could be at once preserved and seen. There is a representation of a pectoral crucifix—probably a reliquary—in the portrait of a German bishop of the fifteenth century, in the style of Hans Holbein, if not from his pencil, in rochet, black mozetta, and biretta, in the author's possession.

PECULIARS (DEANS OF).—Deans of collegiate or parochial churches, which are extra-diocesan, exercising supreme jurisdiction over the same churches. Westminster Abbey is an example of the former case. Battle, Wolverhampton, Guernsey, and St. Stephen's, Launceston, were examples of the latter.

PEDALES. — 1. An old English term for carpets placed before the altar in churches. 2. Also for ornamental mats and rugs spread before the bishop's throne, on the floor of the pulpit, or at the lectern. 3. This term is also used to designate shoes of cloth or velvet, used by clerics in Divine service.

PEDALIA.—Foot-cloths for spreading in churches, anciently made of the skins of animals killed in the chase; but these were forbidden in the mediæval age, and Eastern carpets were not unfrequently substituted.

PEDANES.—A name for the shoes or sandals of pilgrims.

PEDE-CARPET.—*See* ALTAR-CARPET.

PEDE-CLOTH.—*See* ALTAR-CARPET.

PEDELARIUM.—A term to designate the solemn washing of the feet of twelve poor men on Maundy-Thursday.

PEDE-MAT.—*See* ALTAR-CARPET.

PEDE-PACE.—1. A predella. 2. An altar foot-pace. 3. That step immediately in front of an altar, on which the priest stands during the offering of the Christian Sacrifice.

PEDE-STEP.—*See* PEDE-PACE.

PEG-TANKARD.—A peculiar kind of mediæval drinking-cup, usually of silver, with pegs to regulate the amount of drink taken by each person who partook of it. These tankards were referred to in some ancient English canons, which say "ut Presbyteri non eant ad potationes, nec ad *pinnas* bibant."

PELAGIANS. — A sect of heretics who arose in the fifth century. They denied the doctrine of original sin, affirming that sin descended to Adam's issue, not by propagation, but by imitation; that Adam was mortal by nature and condition before the Fall; that our being as men was from God, but our being just was from ourselves. They likewise denied the reality and power of the grace of God.

PELICAN IN HER PIETY (THE). — A mediæval symbol or Christian emblem, representing a pelican feeding her young

from the blood of her own breast,—a symbol of our Blessed Saviour giving Himself for the ransom and redemption of the whole world. This symbol is frequently found represented both in sculpture and painting in ancient churches, and is now very commonly used in chapels dedicated in honour of the Blessed Sacrament in the Roman Catholic Church.

PENANCE.—1. The work, suffering, or labour to which a person voluntarily subjects himself, or which is imposed upon him by authority as a punishment for his faults, or as an expression of repentance. 2. An act imposed by a confessor or director upon his penitent to test the reality of the contrition and good resolutions of the latter.

PENANCE (SACRAMENT OF).—The Sacrament of Penance is a sacrament instituted by Christ, in which, by the ministry of a priest, actual sins are remitted, and the conscience is released from all bonds by which it may be bound. In this sacrament the eternal punishment due to sin is also remitted, and part, or the whole, of the temporal punishment, according to the disposition of the penitent.

PENCILS.—Small streamers or banners fixed to the end of a lance in mediæval times, adorned with the coat-armour of the esquire by whom it was borne.

PENITENT.—1. A person who is sorry for his past sins. 2. A technical term for one making a special confession to God's ambassador, the parish priest, or to any other priest formally licensed to receive confessions.

PENITENTIAL.—A volume containing directions and instructions for confessors, with cases of conscience stated, solved, and answered, together with a large collection of precedents for the guidance of the confessor.

PENITENTIALE.—*See* PENITENTIAL.

PENITENTIALLY.—In a penitent manner.

PENITENTIAL PSALMS.—They are as follows: Psalm vi., *Domine, ne in furore;* xxxii., *Beati quorum;* xxxviii., *Domine, ne in furore;* li., *Miserere;* cii., *Domine, exaudi;* cxxx., *De profundis,* and Psalm cxlviii., *Domine exaudi.* They are all appointed to be used in the services for Ash-Wednesday in the Church of England.

PENITENTIARY.—1. One who prescribes the rules and measures of penance. 2. An ecclesiastic appointed by some com-

munity or bishop of a diocese to consider special cases of conscience, and to deal with those which ordinary parish priests are held to be ordinarily unauthorized to determine. 3. A reformatory for penitents.

PENITENTIARY (CANON). — The canon of a cathedral chapter, duly appointed to consider reserved cases of conscience, and to deal with them according to the laws and precedents of the Church.

PENITENTIARY (CARDINAL).—A cardinal at Rome, to whom all special reserved cases are finally referred, in order that he may pronounce judgment thereupon, in accordance with the laws and precepts of the Latin Church. His decision, and the decree embodying it, are binding on those who refer the case or cases to Rome.

PENITENTS.—1. A term used to designate certain religious confraternities in Roman Catholic countries. 2. In the early Church this term was given to a large class of people who, having lapsed from Catholicism, returned in sorrow and contrition to the fold. They were divided into the following divisions: (α) weepers, (β) hearers, (γ) kneelers, and (δ) standers.

PENNY (Saxon, *penig*).—The current silver money of our Anglo-Saxon ancestors. It was equal in weight to our silver threepence now. Five of these pennies made a Saxon shilling, and thirty made a mark. It was commonly stamped with a cross.

PENSILE TABLES.—1. Tables in a church on which a list of miracles wrought therein are registered for the public benefit. 2. Tables containing a list of benefactions to a church or religious house. 3. Tables containing a list of those who have enriched by gifts any shrine or altar of a patron saint.

PENTECOST (Greek, πεντεκοστή).—1. A solemn feast of the Jews, so called, because it was celebrated on the fiftieth day after the Passover. It was also called "The Feast of Weeks," from its being seven weeks from the third day of the Passover. 2. The feast of Whit-Sunday, a festival of the Church Universal, observed annually, in remembrance of the Descent of the Holy Ghost in the form of a dove upon the Apostles.

PENTECOSTAL.—Of or belonging to the feast of Pentecost.

PENTECOSTALS.—Offerings anciently made on the feast of Pentecost to the parish priest.

PENTECOSTARION (Greek, πεντηκοστάριον).—The name of an Oriental service-book, containing the special offices of the Church from the feast of Easter to the octave of Whit-Sunday.

ΠΕΝΤΗΚΟΣΤΟΣ (Πεντηκοστός).—A Greek term for the fifty-first Psalm.

PERCLOSE.—*See* PARCLOSE.

PERFECTIONISM.—The doctrine of the Perfectionists.

PERFECTIONIST.—1. One who pretends to perfection here below. 2. An enthusiast in religion.

PERGENING.—*See* PARGETING.

PERGETING.—*See* PARGETING.

PERISTERION.—The Greek term for a sacred vessel or hanging tabernacle, formed like a dove, suspended over a high altar, to contain the Blessed Sacrament both for the worship and adoration of the faithful as well as for the communion of the sick. —*See* COLUMBA and DOVE.

PERNOCTATION.—A devotional exercise continued through the night.

PERPENDICULAR ARCHITECTURE.—A term used to designate the Third Pointed style; named "Perpendicular" on account of the arrangement of the tracery, which consists of perpendicular lines, and forms one of its most striking features. The mouldings of this style are not equal to those of previous styles, but the enrichments are effective. The use of transoms crossing the mullions of windows at right angles is a feature of this style, which gradually deteriorated until it gave place to restored Pagan types.

PERSONA.—*See* PARSON.

PERTICA.—1. The term sometimes used to describe a cross-beam placed parallel with the altar, either above it or before it, upon which beam permanent shrines rested, or reliquaries were exposed, on special anniversaries and particular occasions. 2. It was sometimes also used to designate a beam across a chancel arch, or in front of an altar high up in the roof, from which depended on chains candlesticks, coronæ, or mortars.—*See* MORTAR.

PETER'S PENCE.—Gifts voluntarily made to the successor of St. Peter, that is, to the Pope. Anciently, in England, as in other Catholic countries, one penny was given every year to the

fund known by this name, for collecting and transmitting which the Holy Father had many earnest, hard-working, and eminent agents in all his spiritual dominions. This tribute is said to have been given first by Ina, king of the West Saxons, in his pilgrimage to Rome, A.D. 793. The giving of the tribute was prohibited in the reign of King Edward III., and abrogated altogether in the twenty-fifth year of the reign of King Henry VIII.

PETITION.—*See* PRAYER.

PETRINE LITURGY.—1. The Liturgy of St. Peter. 2. That Liturgy used at Rome, which tradition maintained to have been drawn up by St. Peter.

PETTY CANON.—*See* MINOR CANON.

PETTY PREBENDARY.—*See* SUB-PREBENDARY.

PEW.—1. A stall in a church or choir. 2. An enclosed stall with a door in a church for any particular family. 3. An erection of wood of considerable height, commonly square, or in shape like a parallelogram, which came into use for undevotional purposes during the Great Rebellion, or immediately after that period.

PHANON.—The Greek term for a maniple.

PHELONION (Greek, *φελόνιον, φελώνης*).—1. The chief Oriental garment of the sacrificing priest. 2. The Greek term for a chasuble.

PHIBLA (Greek, *φίβλα*).—A word borrowed from the Latin *fibula*, signifying a brooch or morse.—*See* MORSE.

ΦΙΛΑΚΟΛΟΥΘΟΣ (*Φιλακόλουθος*).—1. A worshipper at church. 2. A devoted attendant at Christian services. 3. A church-goer. 4. A devotee.

PHYLACTERIUM (Greek, *φυλακτήριον*).—1. A reliquary. 2. An amulet. 3. A charm. 4. A Jewish phylactery.

PHYLACTERY (Greek, *φυλακτόν*).—1. A linen border, on which texts of Holy Scripture or other writings were inscribed, worn by certain of the Jews across the forehead on solemn occasions. 2. An Eastern term for a reliquary, pectoral cross, or little shrine, containing the relics of the saints and martyrs.

ΦΩΤΑ, ΤΑ (*Φῶτα, τά*).—The Epiphany.

ΦΩΤΑΓΩΝΙΚΑ (*Φωταγωνικά*).—Short hymns in honour of God, the Giver of Light and Life.

PIE (Latin, *pica*).—A term used to designate certain rubrics—which had been added to from time to time during the Middle Ages—prefixed to the Salisbury Breviary, containing instructions, not very clearly set forth, as to the mode of reciting the Divine service in the ancient Church of England.

PIED FRIARS.—Members of a religious order, called expressly "Fratres de Pica," from their habit being black and white, like a magpie. There was anciently a convent of Pied Friars in Norwich, at the north-east corner of the church of St. Peter per Mountergate. The second Council of Lyons, held in 1274, suppressed several mendicant orders, as their number had excessively increased; although their undue multiplication had been previously prohibited by the thirteenth canon of the fourth Council of Lateran in 1215. In the sixth and last session of the second of Lyons, the first decree alluded to the former prohibition, and complained that nevertheless the number of orders had gone on increasing; and that some individuals had had the temerity to introduce several orders, especially of mendicant friars, without approbation. Wherefore the decree proceeds to revoke all mendicant orders introduced since the fourth General Council of Lateran, which had not been confirmed by the Holy See. Among these were the Friars of the Sack—"Fratres de Sacco, sive de Pœnitentia,"—who had a convent in Norwich; and also the Pied Friars—"Fratres de Pica." The above decree, however, expressly permits the Carmelites to remain.

PIENTANTIA.—A small portion of a superior kind of food to that generally eaten in religious houses, distributed to the brethren on the recurrence of special solemn anniversaries and high religious festivals.

PIETA.—1. An Italian term for a piece of sculpture representing our Blessed Saviour as dead, and reclining in the arms of His Mother. 2. This term is likewise given to a picture representing the same sorrowful mystery.

PIGNORA SANCTORUM.—*See* Relics.

PILLAR SAINTS.—*See* Stylites.

PISCINA (Italian).—A water-drain, sometimes termed a lavatory, consisting of a shallow stone basin or sink, commonly circular, with a hole in the bottom, to carry off the water. It is commonly found in England under an arch, in a recess on the south side of the sanctuary, so placed that it may conveniently receive the water in which the officiating priest washes his hands before the celebration of the Holy Communion, or after the Offer-

tory, or in which the sacred vessels are finally washed at the close of the service, before they are put away. Sometimes the credence-ledge for the cruets is likewise placed under the same arch, by means of a narrow stone bracket. Several Norman or Romanesque piscinas exist; *e.g.* at Towersey, Bucks; Ryarsh, Kent; St. Martin's, Leicester; Cromarsh, Oxon, and in the crypt of Gloucester Cathedral.

PITY (OUR LADY OF).—A representation of the Blessed Virgin Mary bearing the sacred Body of her Divine Son after It was taken down from the Cross.

PIX.—*See* PYX.

PIX-VEIL.—*See* PYX-CLOTH.

PLACEBO.—A term to designate the old English vespers for the dead, so called because the antiphon commenced with *placebo*.

PLAIN SERVICE.—A modern Anglican term designating a service, whether Eucharistic or of the choir; that is, an office in contradistinction to a sacramental act, which is (α) simply read, (β) sung on one note, or (γ) "pronounced" without any musical or choral accompaniment.

PLAIN SONG (Latin, *cantus planus*).—Ancient Church music, which tradition declares to have been arranged by Pope St. Gregory the Great for use in Divine service. It is marked by great solemnity and simplicity in its characteristics, and is full of dignity.

PLANETA (Latin).—1. A term for a chasuble. 2. Also used to designate the folded chasuble which the deacon and subdeacon at High Mass use at certain solemn periods in place respectively of the dalmatic and tunicle.

PLATFORM.—1. That highest step above those for the deacon and subdeacon, on which an altar stands. 2. The priest's step at a Christian altar. 3. A construction on which an episcopal chair, and the chair of a king or queen at coronations, is placed. —*See* PREDELLA.

PLENARY INDULGENCE.—An indulgence is a remission granted by the Church to those who are already free from the guilt of all mortal sin, of the whole or of a part of the temporal pains due for sins already forgiven. By temporal, as distinguished from eternal punishment, is meant punishment which is due for sin, and which is to be undergone either in this world or in the next. Repentance for past sin may be so great as to

obtain from God the remission, both of the guilt and of the punishment; but often, through the imperfection of our repentance, some punishment remains due for sin after the guilt has been removed. Indulgences are granted on the condition of the performance of certain specified good works; and they cannot be gained by any one who is not free from the guilt of all grievous sin.

PLICATA.—A term used to designate the folded chasuble, worn instead of the dalmatic and tunic respectively, by the deacon and subdeacon at certain penitential seasons.

PLOUGH ALMS.—Alms given upon the use of a plough for church purposes in Anglo-Saxon times.

PLOUGH MONDAY.—The first Monday after the feast of the Epiphany, upon which, in early times, alms were offered to God for the good of the Church, at the time of ploughing the land, and to obtain a blessing upon the tilling and seeding of it.

PLURALITY.—The holding of more than one benefice, with cure of souls, by one cleric. This was an abuse, exceedingly common in England during mediæval times, and became the cause of the sorest dissatisfaction amongst the faithful. Many foreign ecclesiastics obtained preferments of dignity, but never fulfilled the corresponding obligations, several of them being inducted or instituted by deputy, and never coming to England at all. Dispensations were given by the Popes for these abuses, but such dispensations were exceedingly disliked. Pluralities were abolished by Act 1 & 2 Victoria, 106.

PLUVIALE (Latin, *cappa pluvialis*).—A term for an out-door cope; such a cope as is worn at funerals or similar external processions. This word was also applied to the dark cloth or serge copes commonly worn by the canons of our ancient cathedrals, which, at ordinary times, were plain, and wholly, or almost wholly, unadorned.—*See* Cappa Choralis.

POCULARY.—1. A domestic drinking-cup. 2. A beaker.

PODERIS.—Any vestment which reaches to the feet. Hence, (1) a cassock, (2) a surplice, (3) an alb.

PŒNULA (*φελώνιον*).—The Eastern term Latinized and adopted in the West, for the chasuble or sacrificial garment of the Christian priesthood.—*See* Chasuble.

POLYPTYCH.—1. A set of tablets or portable writing-tables. 2. A collection of miscellaneous memoranda on various sheets of vellum or paper.

POME (Latin, *pomum*).—A ball of precious metal, brass, or latten, about six or eight inches in diameter, shaped like an apple, with a small hole and screw at the top, by which the vessel was filled with hot water, so that the priest at Mass, during the winter months, might so warm his fingers that all the manual actions could be performed with decency, exactness, care, and reverence.

POMEGRANATE. — A device, signifying the richness of Divine grace, frequently found on ancient embroidery, painting, and illuminations.

POMELL.—*See* Finial.

POMET-TOWER.—A tower capped with a circular covering resembling an apple; hence its name.

PONCER.—An episcopal thumbstall, apparently peculiar to the Church of England, made of gold or silver, and richly jewelled. It was placed over the thumb of the right hand of the bishop, after he had dipped his thumb into the Holy Oil, so as to avoid soiling the episcopal vestments. This ornament is specified in a Sarum Pontifical, still existing, thus:—"Postea lavet [episcopus] manus suas si voluerit, vel imponatur digitale vel *ponsir* quousque lavat manus suas."—*See* Thumbstall.

PONSIR.—*See* Thumbstall and Poncer.

PONTIFF.—A title of some of the chief bishops of the Christian Church, and, commonly speaking, of all bishops. This term, however, is usually applied exclusively to the Bishop of Rome.

PONTIFICAL. — A volume containing all the services in which a bishop takes the chief or particular part.

PONTIFICALE.—*See* Pontifical.

PONTIFICALIA.—The official insignia of a Christian bishop, *i.e.* mitre, ring, pectoral cross, pastoral staff, &c.

PONTIFICALLY ASSISTING.—A term used to designate that part which a bishop takes in any solemn function in which he himself is not the celebrant, but the chief ecclesiastical person present.

PONTIFICATE (THE).—The authority of the bishops, in contradistinction to that of the king or the state.

PONTIFICATE (TO).—(1) To act or assist as a bishop; (2) to say mass; (3) to confirm; (4) to ordain.

POOR MAN'S ALMSBOX.—A box used in ancient times, before the days of the Poor Laws, into which the alms of the rich faithful for the help and sustenance of their poorer brethren were placed.

POOR-STONE.—A stone, most commonly a tomb of some known benefactor, from which doles to the poor are given away in a church week by week, or period by period, as custom or necessity determines.

POORT-COLYCE.—*See* PORTCULLIS.

POPE (Latin, *papa*).—An ecclesiastical title for (1) the Bishop of Rome, or Holy Father; (2) the Patriarch of Constantinople; (3) the Patriarch of Alexandria; (4) an Oriental parish priest.

POPIE-HEED.—A term found in Hearne's *Appendix to the History of Glastonbury*.—*See* POPPY-HEAD.

POPIS.—1. Poppy-heads. 2. The carved terminations of bench- or stall-ends.

POPPY-HEAD.—A technical term for the carved finial or end of an upright stall or bench-end, so called, as some writers assert, from the fact that the head of a poppy or open pomegranate was frequently carved thereon. More commonly these finials are in the form of a fleur-de-lys or lily. No examples are known to exist of an earlier date than that of Second Pointed Christian architecture.

PORCH (French, *porche;* Italian, *portico*).—1. The entrance or vestibule of a church. An adjunctive erection placed over the doorway of a larger building. They were not uncommon in Romanesque buildings, though frequently shallow, as at Iffley, Oxon, and Uffington, Berks. First-Pointed porches are also to be found in considerable numbers. Good examples may be seen at Thame, Great Tew, and Middleton Stoney, in Oxfordshire. Wooden porches for village churches are usual in the Second-Pointed style. In some cases there is a room over a porch, containing a fireplace, and occasionally a piscina, showing either that it has been used for a vestry or for a chapel. This is the case at St. Mary's, Thame, Oxon, with the south porch against the south aisle. Many porches are groined in stone, and some, especially those of cathedrals, are ornamented with great thought, care, and effect. 2. The term *porch*, like its original *porticus*, is occasionally used to designate a chapel in the interior of a church, and for other interior constructions. (See *Durham Wills*, p. 105.) —*See* PARVIS.

PORTABLE ALTAR.—*See* ALTAR (PORTABLE).

PORTASS.—*See* PORTIFORIUM.

PORTCULLIS.—A massive frame of wood, arranged rectangularly, and covered with iron bars, nails, and spikes, used in mediæval times to defend the gateways of castles and other fortified places. It was made so as to slide up and down in a groove, formed for the purpose in each jamb, and was commonly kept suspended above the gateway, to be let down whenever an attack was apprehended. Each entrance appears to have been so guarded.

PORTEKOLES.—*See* PORTCULLIS.

PORTIFORIUM.—A mediæval term for a Breviary.

PORTIFORIUM SARISBURIENSIS. — The Salisbury Breviary.

PORTIONIST.—A prebendary, who, with his brother prebendaries, received a portion of a certain endowment.

POST.—An upright timber in a building. The vertical timbers in the walls of wooden houses are called posts, as are the corner-posts, which are sometimes called principals. The posts in a roof are styled king-posts, queen-posts, side-posts, &c.

POSTALTARE.—*See* REREDOS.

POST-COMMUNION.—1. That portion of the service for offering the Christian Sacrifice which follows the communion of the people. 2. A technical term for an antiphon, sung after the faithful have been communicated.

POSTER-GULE.—The Italian term for a reredos.

POSTERN.—1. A back door or gate. 2. A private entrance. 3. Hence, the private door or entrance by the side of the chief gate of a religious house.

POSTICUM.—*See* REREDOS.

POSTIL.—1. A marginal note. 2. A written side-comment on a book or MS. 3. A homily. 4. A comment on Scripture.

POSTILLA.—1. A sermon or homily, explanatory of the Gospel in the Mass. 2. Any sermon.

POSTILLER.—1. One who comments. 2. A preacher. 3. A friar.

POSTULATE (TO).—1. To invite or solicit. 2. To assume. 3. To take without positive consent. 4. Technically, to ask legitimate ecclesiastical authority to admit a nominee by dispensation, when a canonical impediment is supposed to exist.

PRÆCENTOR'S STAFF.

POWERS.—*See* ANGELS (NINE ORDERS OF).

PRÆCENTOR.—1. The director of the music in a cathedral or church; in the former a cleric, in the latter, ordinarily a layman. 2. A minor canon in a cathedral. 3. A chaplain in a cathedral church, charged with the management of the musical service.

PRÆCENTOR'S STAFF.—A staff or baton of office, of wood or precious metal, used by a præcentor or cantor, (*a*) to designate his rank and office, and also (*β*) to enable him to beat time and keep time in the sight of the whole choir. Such were ordered to be used by the rulers of the choir in the old Salisbury Consuetudinary, and were no doubt found in the Sacristies of our old cathedrals and chief parish churches. The elaborate example here given is from the late Mr. A. Welby Pugin's pencil, representing a staff of the fourteenth century. (*See* Illustration.)

PRÆCEPTOR.—1. The procurator or proctor in a house of the Templars. 2. A teacher or instructor. —*See* PRECEPTOR.

PRÆCEPTORY. — The official residence of a præceptor.—*See* PRECEPTORY.

PRÆLECTOR.—1. A reader. 2. A tutor. 3. An instructor in theology. 4. A professor in a college or university.

PRÆMUNIRE.—A penalty or punishment—the exact nature of which is not known—against clerics and others for certain supposed acts of disobedience and disloyalty to the supreme power of the king.

PRÆPOSITA.—1. An abbess. 2. A prioress. 3. The mother superior of a convent.

PRÆPOSITUS.—1. A provost. 2. A prior. 3. The chief of a monastery or non-mitred abbey. 4. A dean. 5. An archdeacon.

PRAYED.—Supplicated.

PRAYER.—1. In a general sense, the asking for a favour; and particularly the asking of a favour with earnestness. 2. In worship, a solemn address to Almighty God. 3. A formulary of worship, church-service, or adoration, whether public or private. 4. The practice of supplication. 5. The thing asked or requested.

PRAYER-BOOK.—1. A book containing prayers or devotions, whether public or private. 2. *The* Prayer-book in England is "The Book of Common Prayer," the public Service-book of the Established Church.

PRAYER OF HUMBLE ACCESS (THE).—A devotional prayer, peculiar to the Communion-service of the Reformed Church of England, ordered to be said by the priest-celebrant alone kneeling before the altar, immediately before the Canon or Prayer of Consecration. It is of comparatively modern origin.

PREBEND (Italian, *prebenda*).—The stipend or maintenance granted to a prebendary out of the common estate of a Cathedral or Collegiate church.

PREBENDAL HOUSE.—The house of a prebendary. A remarkable specimen exists at Thame, Oxon, in which many ancient features are destroyed, but in which some remain. It is now occupied as a private mansion.

PREBENDARY. — An ecclesiastic who enjoys the honour, dignity, and advantage of a prebend.

PRECEPTOR.—1. A teacher. 2. Amongst the Knights Templars, the head of a preceptory.

PRECEPTORY.—A manor or estate of the Knights Templars, on which were erected a church and a dwelling-house. It was subordinate to the chief house of the Templars.

PRECEPTS OF THE CHURCH (THE SIX).—These are as follows:—1. To be present at the offering of the Christian Sacrifice on Sundays and on all holy-days of obligation. 2. To fast and abstain on the days commanded so to be observed. 3. To confess our sins at least once a year; *i. e.* before Easter. 4. To receive the Holy Communion at least three times a year, of which Easter shall be one. 5. To contribute to the support of our pastors by the regular payment of tithe and other free oblations and gifts. 6. Not to solemnize marriage at the forbidden times, nor to marry persons within the forbidden degrees, or otherwise prohibited by the Church, nor clandestinely.

PRECES (Latin). — 1. Literally, prayers. 2. Technically, those versicles and responses in the intercessory portion of the Matins and Evensong of the Church of England, as also in the concluding part of the Anglican Litany.

PRECULAR.—A prayer-man; a bedesman; one bound to pray periodically for the founder or founders of the religious benefaction which he himself enjoys.

PREDELLA.—1. The Italian term for the platform or altar, *i. e.* of that upper step on which the priest-celebrant stands when ministering the Eucharist. 2. This term is sometimes used by foreign writers, as, for example, by Catalani, to signify the ledge on which the candlesticks and reliquaries stand behind an altar.

PREFACE.—That portion of the form for celebrating Holy Communion from the "Lift up your hearts" to the Canon, or Prayer of Consecration.

PREFACE PROPER.—A Preface peculiar to some great or leading festival. Some of these were abolished in the Church of England at the Reformation: five, however, were suffered to remain in our Prayer-book; viz., those for Christmas-day and its octave, Easter-day and its octave, Ascension-day and its octave, Whit-Sunday and six days after, and for the feast of Trinity only.

PREFECT OF THE CHOIR.—*See* Vice-Dean.

PRELATE (Latin, *prælatus*).—1. Any bishop. 2. A mitred abbot. 3. A papal chamberlain. 4. The ordinary of any religious house or community.

PRELATURA.—An Italian term, used to designate an officer of the Roman curia, whose position is that of a bishop, sometimes (*α*) without episcopal consecration, and (*β*) generally without a see.

PRESANCTIFIED (THE).—A term for the Blessed Sacrament when used either for oblation or for the communion of the priest on a day when the Eucharistic Service is not gone through in its integrity; *e. g.* on Good Friday in the Latin Church.

PRESBYTER (Greek, πρεσβύτερος).—1. One of the second order of the Christian clergy. 2. A priest. 3. A parson.

PRESBYTERY. — 1. That part of a church especially set apart for the clergy; that is, the sanctuary: hence, a choir or chancel. 2. The general body of the priests of a diocese or arch-

deaconry assembled in synod. 3. A clergy-house. 4. A parsonage.

PRICK.—A pricket; that is, a brass or latten point, on which were placed tapers. "Item, paid to Thomas Hope for Pricks that the Tappers stand on viij d." (*Churchwardens' Accounts of the Church of the Blessed Virgin of Thame, Oxon.*)

PRICK-CIRCLE.—1. A corona, or crown of light. 2. A ring of metal, with a series of pricks, on which to place wax-tapers for lighting a church or chancel.

PRICKET.—1. A spike in the centre of a candlestick or mortar, on which to place a wax-taper (*See* MORTAR). 2. An instrument consisting of a spiked revolving wheel, with a handle, by which the bars of music in church musical manuscripts were mechanically made at due and accurate intervals.

PRICK-SONG.—An ancient English name for ornate Plain Song; so called, in all probability, because the vellum leaves on which the MS. music was written were marked with an instrument called a pricket, so as to enable the stave of four lines to be drawn thereupon. John Barett, of Bury St. Edmund's, willed as follows,—"I will y^{t} on the day of my intirment be songge a messe of prickked Song at Seynt Marie Auter in wurshippe of our Lady at vii of y^{e} cloke." (*Wills of Bury St. Edmund's*, p. 17.)

PRICK-WHEEL.—*See* CORONA and PRICK-CIRCLE.

PRIE-DIEU.—A term used to designate a chair, movable stall, or kneeling-desk for prayer.

PRIEST (Saxon, *preost*; Danish, *præst*; French, *prêtre*).—1. One of the second order in the Christian ministry. 2. A parson. 3. A parish priest or pastor. 4. One who sacrifices.

PRIESTCRAFT.—The proper knowledge of the duties of a priest. [N.B. This word has been altogether perverted from its true and original meaning.]

PRIESTHOOD.—1. The office or character of a priest. 2. The order of men set apart for sacred offices. 3. The order composed of priests.

PRIESTIMONY.—The customary dues of a priest.

PRIESTLINESS.—The appearance, bearing, and manner of a priest.

PRIESTLY.—1. Becoming a priest. 2. Of or belonging to a priest.

PRIEST-RIDDEN.—Governed, guided, reined-in, or driven by a priest.

PRIESTS' ROOM. — Resident chaplains sometimes had a room over a porch of a church, examples of which, with fireplaces in them, &c., are to be seen at St. Mary's Church, Thame, Oxon, and St. Peter's in the East, Oxford.—*See* PARVIS.

PRIMACY (Italian, *primazia*). — The office, position, or dignity of a primate.

PRIMATE. —1. The chief metropolitan of any country or group of dioceses. 2. The office, position, or dignity of an archbishop.

PRIMATESHIP.—The office or dignity of a primate or archbishop.

PRIMATIAL.—Of or pertaining to a primate or archbishop.

PRIME.—1. The second of the Day Hours of the Church, anciently said at six A.M. 2. The dawn of day.

PRIME FUNCTION.—A modern Anglican term to describe that portion of the Communion office from the Creed unto the end of the service. It is that part at which the faithful are bound to be present, in order to satisfy the requirements of the Church in assisting, on Sundays and holy days of obligation, at the offering of the Christian Sacrifice.

PRIMER.—1. A small prayer-book. 2. A book of instructions in religious duties and teaching; hence, (3) any elementary book for teaching children to read.

PRIMEVAL.—1. Original. 2. Primitive. 3. That which is Catholic, having come down from the first ages of Christianity.

PRIMIGENIAL.—1. Original. 2. First-born. 3. Primary. 4. Catholic.

PRINCIPAL.—A name for the chief timbers in the construction of a roof.

PRINCIPALITIES.—*See* ANGELS (NINE ORDERS OF).

PRIOR.—1. An official next in rank and position to the abbot

in a monastery. 2. The head of a religious house, subject to the jurisdiction of the abbot or a superior of the same order.

PRIORESS.—Any religious house for women, having a prioress as its chief officer.

PRIOR OF CLOISTERS.—An officer in a large religious house having charge of, or special jurisdiction in, the cloisters of the same.

PRIOR'S STAFF.—A staff of office, of precious metals, borne before the prior of a cathedral, which staff was commonly called a "Bourdon." This instrument of dignity was granted by Pope Urban V., A.D. 1363, to John of Evesham, Prior of the Church of Worcester. (*See* "Priv. Ecclesiæ Wigorns," in Wilkins'. *Concilia*, vol. iii. p. 201.)

PRIORY.—Any religious house for men, having a prior as its chief officer.

PRISMATORY.—A sedile.—*See* SEDILIA.

PROANAPHORAL SERVICE.—The introductory part of the Greek Liturgy. That portion which precedes the more solemn part, which latter begins with the "Lift up your Hearts."

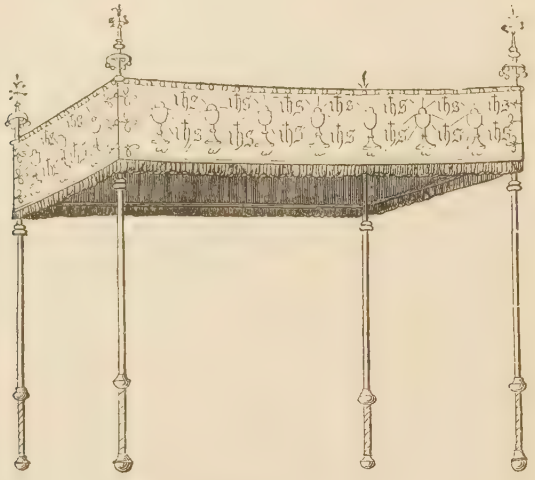
PROCESSION (Latin, *processio*).—1. The act of proceeding or issuing forth. 2. A regular march or moving with ceremonious solemnity in due and appointed order. 3. A formal movement of the clergy and their assistants in due and proper order, on public occasions, in church or elsewhere.

PROCESSION-AISLE.—1. The aisle in a cathedral or collegiate church behind the high altar, round which a procession could take its way. 2. The north and south aisles, both of a cathedral nave and choir. 3. A cloister attached to a cathedral or monastery.

PROCESSIONAL.—1. A book containing those services which are said and sung in processions. 2. A book of litanies. 3. A book of intercessions. 4. A volume containing the customary and authorized services for Rogation-tide or Gang-days.

PROCESSIONAL CANOPY. — A canopy of silk, satin, velvet, cloth of gold, or other costly material, often richly embroidered, supported at the four corners of it by staves, and carried over (1) the Blessed Sacrament on Corpus-Christi day and other solemn occasions; or sometimes over (2) the bishop of a diocese, (3) a king, or (4) the Pope. The example here

given is powdered alternately with representations of the chalice and Host, and the sacred monogram ihs. At the heads of the staves are rings, on which little silver bells depend. (*See* Illustration.)



PROCESSIONAL CANOPY.

PROCESSIONAL CROSS.—A cross placed on a staff for use in processions, at the head of which it is commonly borne. It is frequently made of precious metal, though ordinarily of latten, copper-gilded, or brass. It is also sometimes jewelled, and not unfrequently has a figure of our Lord placed on one side, and a representation of our Lady and her Divine Son on the other. Sometimes the stem is of ebony, and sometimes of oak; jewels are also introduced for its adornment on the knob. The example on the opposite page is from the late Mr. Pugin's pencil.

PROCESSIONALE.—*See* Processional.

PROCESSION-PATH.—*See* Procession-Aisle.

PROCESSION-WAY.—*See* Procession-Aisle.

PROCTOR.—1. This word is contracted from the word "Procurator," and bears the same meaning. 2. One employed to manage the affairs of another. 3. A person authorized to manage another's cause in certain courts in England, more especially the Ecclesiastical courts. 4. In the English universities, an officer, elected by the various colleges in turn, who possesses considerable powers of jurisdiction, received from the university, attends

to the conduct of members *in statu pupillari*, and enforces obedience to the University regulations. 5. A delegate to one of the two Convocations of Canterbury and York, sent either by a cathedral body or by the clergy of an archdeaconry or diocese.

PROCTORAGE.—Management.

PROCTORIAL. — 1. Magisterial. 2. Belonging to a proctor.

PROCTORSHIP.—The office, position, or dignity of a proctor.

PROCURATIONS.—Certain sums of money paid yearly by the inferior clergy to the bishop or archdeacon for the charges of visitation. The procurations were anciently made by obtaining victuals and other provisions in specie; but the demands of these in kind being thought to be exorbitant, and complaints being made of this abuse to provincial and national synods, it became at last the universal rule to pay a fixed sum in money instead of a procuration. Procurations only suable in the spiritual court are now being given up.

PROCURATOR.—*See* PROCTOR.

PROFESSION.—A technical term to signify the taking of vows, and entering into a religious order.

PROFESSOR. — An officer in a university, who publicly teaches any science or branch of learning; particularly an officer in a university, college, or other seminary, whose business it is to instruct students in a particular branch of learning.

PROFOUND DOCTOR (THE).—Thomas Bradwardine, Archbishop of Canterbury.

PROCESSIONAL CROSS.

PROHIBITION.—1. Interdict. 2. Disallowance. 3. Inhibition. 4. The act of forbidding or interdicting.

PROLOCUTOR.—The speaker, chairman, or president of a convocation of the clergy.

PRONAOS (Greek).—The porch, entrance, or vestibule of a temple or church.

PROPER PREFACE.—That part of the Preface in the Liturgy before the words "Holy, holy, holy," which is inserted on certain great festivals and their octaves.—*See* PREFACE PROPER.

PROSARIUM.—A book of proses or Christian hymns.

PROSE.—1. A term to designate the sequence in Latin metre. 2. A Latin hymn for use in the service of the Christian Church.

PROSEUCHA (Greek).—1. A place where prayer is wont to be made. 2. A small chapel. 3. An oratory.

ΠΡΟΣΦΕΡΕΙΝ (*Προσφέρειν*).—1. To make an offering. 2. To celebrate the Liturgy. 3. To say Mass.

ΠΡΟΣΦΕΡΣΙΣ (*Πρόσφερσις*).—1. An offering. 2. An oblation.

PROSPHORA (Greek).—1. An offering. 2. The presentation of a candidate for Holy or minor orders. 3. The act of offering a person for the religious life, its vows, obligations, and duties. 4. The antidoron or Blessed Bread.

ΠΡΟΣΦΟΡΑΡΙΟΣ (*Προσφοράριος*).—The official who, in the Eastern Church, provides the altar-bread.

PROSTRATES, OR KNEELERS.—One of the four orders of penitents in the Early Church.

PROTEVANGELIUM.—That apocryphal Gospel containing the life of the Blessed Mary from her birth unto the adoration of the three kings or wise men.

PROTHESIS (Greek, *πρόθεσις*).—1. The Eastern service for solemnly preparing the bread and wine prior to being used in the Christian Sacrifice. 2. An Eastern or Greek term for a credence-table.

PROTONOTARY.—1. A public officer who attests deeds and other documents. 2. In the Eastern Church, the chief secretary of the Patriarch of Constantinople.

PROTONOTARY APOSTOLIC.—A public officer of the Roman curia, employed to take notes of the decisions of congregations, the acts of conciliar assemblies, and other official work.

PROTOPAPAS (Greek).—1. A chief priest. 2. A priest the first in order amongst several priests. 3. An Eastern dignitary, corresponding in some particulars to our deans, in others to our archdeacons. 4. A term given amongst the Syrian Christians to an official of the bishop, whose office is like that of the Western "Vicar-General." 5. A dean.

ΠΡΩΤΟΘΡΟΝΟΣ (*Πρωτόθρονος*).—A Greek term for (1) a primate; (2) a metropolitan.

ΠΡΩΤΟΣ (*Πρῶτος*).—A Greek term for (1) an abbot; (2) a chief priest; (3) a rector; (4) a parish priest.

ΠΡΩΤΟΨΑΛΤΗΣ (*Πρωτοψάλτης*). — A Greek term for a chief precentor or ruler of the choir.

PROVOST (*Præpositus*).—In a general sense, one who presides over or superintends any community or place. When applied to an ecclesiastic, the term usually designates an officer whose position in a collegiate or cathedral church is equivalent to that of a dean; *i.e.* one who is placed before or over others.

PSALM.—A sacred song or hymn, composed on a divine or sacred theme, having for its object the praise and honour of Almighty God.

PSALMELLUS.—1. A mediæval term for the singing-clerk, præcentor, cantor, or leader of the music in the public services of the Church Universal. 2. A MS. of music used in the services of the Church.

PSALMIST.—A writer or composer of psalms.

PSALMODY.—The act of singing or chanting psalms.

PSALTER.—The Book of the Psalms of David.

PSALTERION.—*See* NABLUM.

PSALTERY (Greek, *ψαλτήριον*).—A stringed instrument of music, used by the Hebrews, the exact form of which is not now known. It is generally believed to have been a kind of lyre.

PULPIT (Latin, *pulpitum*; Italian and Spanish, *pulpito*).—An elevated place or enclosed stage in a church, from which

sermons are delivered. They are usually placed in the nave, attached to a wall, pillar, or screen. Anciently, clerics, who ordinarily occupied the choir, moved into the nave on occasions when sermons were preached. Many ancient pulpits exist, both of stone and wood, some of which are remarkable. A First-Pointed specimen at Beaulieu, Hampshire, A.D. 1255, is almost unique. There is a good specimen of a Second-Pointed stone pulpit at Coombe, in Oxfordshire, A.D. 1360. A large number of Third-Pointed pulpits, both of wood and stone, are to be found in our cathedrals and churches, as well as many of a Jacobean type. Of the former, that at Fotheringay, Northamptonshire, of wood, attached to a pillar, is an excellent specimen, as also are those at Handborough and Wolvercot, Oxon. Of the latter, an example at Castle Ashby, Northamptonshire, is remarkable, being superior in design and execution to the general character of such. Sometimes pulpits were placed outside buildings, as at St. Paul's Cross and St. Mary Magdalene College, Oxford; and occasionally in the refectories, cloisters, and chapter-houses of monasteries. Sometimes they were movable, as at the Roman Catholic Church of St. Mary of the Assumption, Aberdeen. "Pulpitum" is frequently used in mediæval documents for a rood-loft.

PULVER-BOWL.—*See* PULVER-DISH.

PULVER-DAY.—Ash-Wednesday.

PULVER-DISH.—A vessel of latten, in which the ashes were placed, in order to the sprinkling of the faithful with ashes on the first day of Lent.

PULVER-WEDNESDAY.—Ash-Wednesday, the first day of Lent.

PURBECK STONE.—A limestone from the Isle of Purbeck, very frequently used in mediæval times for slabs of monumental memorials, or for the steps of a chancel or altar.

PURFILE.—A kind of ancient trimming, sometimes attached to the official dresses of members of Christian guilds and religious confraternities.

PURFLE.—A flowered border of embroidery; *e.g.*, like that often found on albs and surplices.

PURFLED.—Ornamented with a flowered border.

PURGATION.—The act of cleansing: hence, the cleansing from a crime. 1. *Vulgar purgation* was anciently performed by

the ordeal of fire, water, or single combat. 2. *Canonical purgation* was performed before a bishop or his deputy and twelve clerics, before whom the person accused took an oath of his innocence, and the twelve clerks an oath that they believed he had sworn to the truth.

PURGATORIAL.—Relating to purgatory.

PURGATORY.—A doctrine which has been defined by the Council of Trent in the following *Decree touching Purgatory* :— "Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient traditions of the fathers, taught, in sacred councils, and very recently in this œcumenical synod, that there is a Purgatory, and that the souls there retained are relieved by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently strive that the sound doctrine touching Purgatory, delivered by the holy fathers and sacred councils, be believed, held, taught, and everywhere proclaimed by the faithful of Christ. But let the more difficult and subtle questions, and those which tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude. In like manner, such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. But those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, let them prohibit as scandals and stumbling-blocks of the faithful. And let the bishops take care that the suffrages of the faithful who are living, to wit, the sacrifices of masses, prayers, almsgivings, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, according to the institutes of the Church; and that what things soever are due on their behalf from the endowments of testators, or in other way, be discharged, not in a negligent manner, but diligently and accurately, by the priests and ministers of the Church, and others who are bound to render this service."

PURIFICATION.—The act of purifying. The operation of cleansing ceremonially by the removal of any defilement or pollution.

PURIFICATOR.—A narrow strip or square piece of fine lawn or linen, used both for preparing the chalice and paten for the Christian Sacrifice, prior to receiving the bread and wine, as well

as for cleansing the same vessels after the service, when they have been duly rinsed by the ordinary ablutions. The purificator is commonly marked with an embroidered cross.

PURLACE.—A mediæval term for a main timber or beam in the lower part of a building.

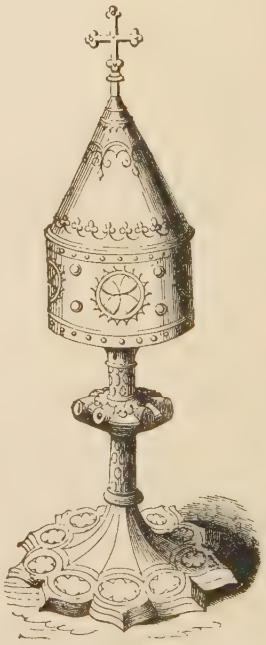
PURLINGS.—1. The embroidered portions of an ecclesiastical vestment. 2. The ornamental divisions between the separate parts of church-hangings or tapestry. 3. Fringes and borderings of altar-coverings.

PYNON-TABLE.—A term probably taken from the French *pignon,* descriptive of the coping-stones of a gable.

ΠΥΞΙΟΝ (Πύξιον).—A Greek term for a pyx or pix.

PYSCINE.—*See* Piscina.

PYX.—A box or vessel of precious metal in which the Sacrament of the Holy Eucharist, under the form of bread, is reverently preserved, for the purpose of giving communion to the sick and infirm at other times and places than at the general communion of the faithful in church. The example in the accompanying illustration, representing a thirteenth-century pyx of great beauty, is from the pen of the late Mr. A. Welby Pugin. (*See* Illustration.) A somewhat similar pyx may be seen in the Ashmolean Museum, Oxford. In recent times the pyx has been of a much smaller size, for the convenience of the clergy, and is now often round and flat in shape, like a watch-case, to contain a few Hosts. Old examples of this kind of pyx are occasionally found in some of the foreign sacristies, and first came into use in the seventeenth century. Such a pyx is preserved in a case of silk or velvet, and when used is often hung round the neck of the priest by a ribbon.



PYX.

PYX-CLOTH.—A cloth of silk, satin, or cloth of gold, richly embroidered, in which the pyx was either wrapped, or which was sometimes placed over it as a veil. It is also called in ancient

documents "pyx-kerchief," "pyx-veil," and "pyx-cloth." Two ancient examples exist, which previously belonged to John, Earl of Shrewsbury, on each of which the Agnus Dei is embroidered.

PYX-KERCHIEF.—*See* PYX-CLOTH.

PYX-PALL.—*See* PYX-CLOTH.

PYX-VEIL.—*See* PYX-CLOTH.

UADRAGESIMA.—The fortieth. 1. Quadragesima Sunday is about the fortieth day before Easter. 2. A term often applied to the whole season of Lent, because it is of forty days' duration.

QUADRAGESIMAL GARB. — The dress worn by the laity in Lent. Anciently this was always black. In many parts the custom still obtains.

QUADRAGESIMALE.— A series of sermons for Lent has had this term applied to them on several occasions; in foreign countries, however, and not in England.

QUADRAGESIMALS.—Certain payments, sometimes voluntary, but frequently such as could be legally demanded by custom, and recovered in the ecclesiastical courts—which payments were made by daughter Churches to the mother Church on Mid-Lent Sunday.

QUADRANGLE.—A square or court surrounded by buildings. The buildings of monasteries were generally arranged in quadrangles; as, for example, the cloisters. Colleges, likewise, and large houses were frequently erected upon the same plan.

QUADRIGATA TERRÆ.—In Anglo-Saxon times a team of land, or as much ground as four horses could till. The term was also current in mediæval times.

QUÆSTA.—In the Middle Ages, a term for an indulgence or remission of penance. At one period these appear to have been sold to those able to pay for them.

QUÆSTIONARIUS. — 1. A disposer of the quæsta (*See* Quæsta). 2. Monks and other religious who were privileged to sell dispensations, as Matthew of Westminster has put on record.

QUARANTANA.—The Christian name for the desert which lies between Jericho and Bethel, not far from the river Jordan, in which our Blessed Saviour passed His fast of forty days. It is said to be a remarkably dreary and cheerless solitude,

with great masses of rock rising out of barren land, and a high mountain towering in the midst of all. It is still spoken of as "*the* desert" to those who go towards it, as our Lord did, from the river Jordan. Particular caves in the rocks are pointed out as spots hallowed by our Saviour's presence.

QUARANTE ORE.—A Roman Catholic devotion, originated by St. Charles Borromeo, consisting of prayers throughout forty hours, in honour of the Blessed Sacrament, which is exposed for the veneration of the faithful during that period.

QUARE IMPEDIT.—A writ which lies where one hath an advowson, and the parson dies, and another presents a cleric, or disturbs the rightful patron to present; in which case the writ commands the disturber to permit the plaintiff to present a proper cleric, or otherwise to appear in court, and show cause *quare impedit*, why he hinders him.

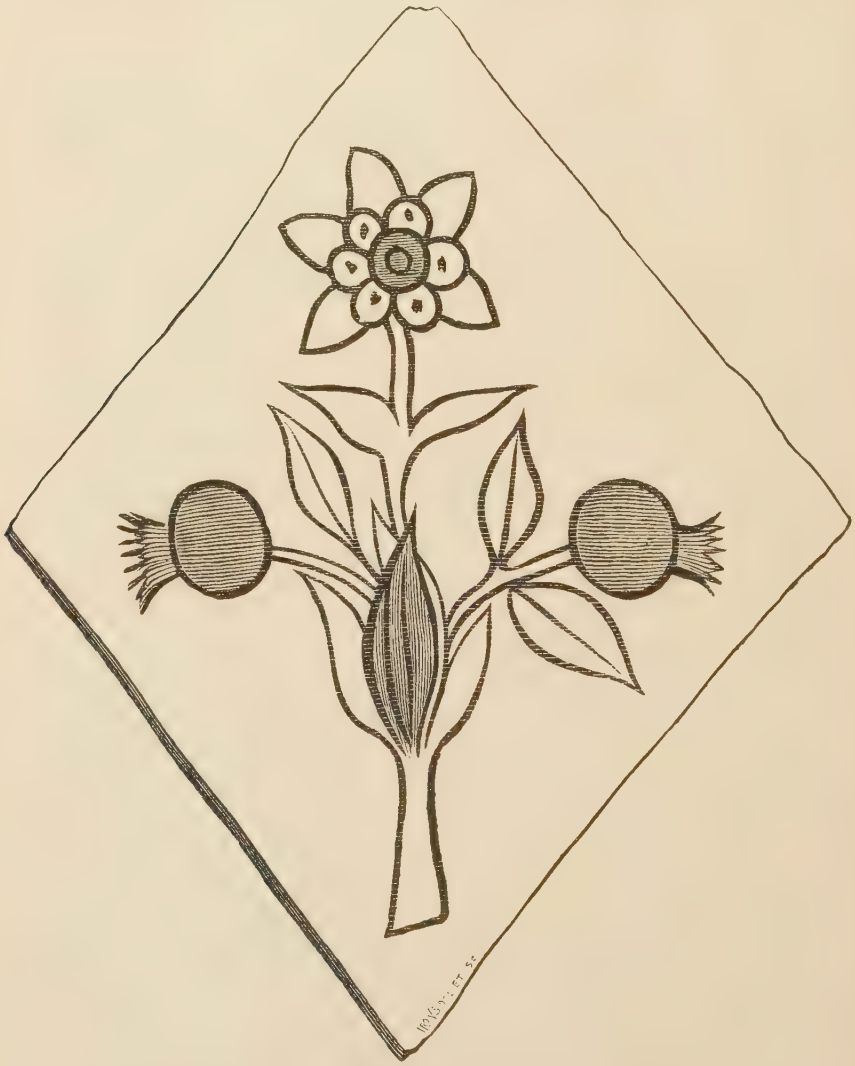
QUARE INCUMBRAVIT. —A writ which lies where two are in plea for the advowson of a church, and the bishop admits the cleric of one of them within the appointed six months: then the other shall have this writ against the bishop, that he appear and show cause *why he hath encumbered* the church. And if it be found by verdict that the bishop has encumbered the church, after a *ne admittas* delivered to him, and within six months after the avoidance, damages are to be awarded to the plaintiff, and the bishop is directed to disencumber the church.

QUARE NON ADMISIT.—This is a writ which lies where a man hath recovered an advowson, and sends his cleric to the bishop to be admitted, and the bishop will not receive him; then he shall have this said writ against the bishop, and may recover against him ample satisfaction in damages.

QUARREL.—1. A diamond-shaped pane of glass, more commonly styled a "quarry" or "pane," used in the windows of churches, religious houses, and private mansions. 2. This term is likewise applied to a small square or diamond-shaped brick, tile, or piece of marble used in paving.—*See* PANE and QUARRY.

QUARRY.— A diamond-shaped piece of glass, with some monogram, motto, rebus, or device painted upon it. The word is probably derived from the French *carré*, a four-sided figure, although some maintain that it comes from quarrel (*quadrellum*, "a small square"). Quarries are said to be "flowered," when on each a flower is represented, or a floral device conventionally

treated. Some are found of a First-Pointed character, examples of which occur at Lincoln Cathedral, Stanton Harcourt, Oxfordshire, and Little Chigwell, Essex. These all contain an oak or



QUARRY, IN THE AUTHOR'S POSSESSION.

other leaf very conventionally and boldly drawn. Fleurs-de-lys, single flowers, stars, floriated crosses, sprays of ivy, broom, lilies, roses, birds, beasts, monograms, mushrooms (as at Ockham

Church, Surrey), inscriptions, short legends, and other devices, are very numerous. Quarries were largely used in church windows, as well as in those of religious houses. That represented is from the old church of Tetsworth, Oxon. (*See* Illustration.)

QUARTELAIS.—The upper garments of knights, warriors, and sometimes of bishops, on which their armorial insignia were embroidered or painted.

QUASIMODO SUNDAY.—The first Sunday after Easter.

QUATREFOIL.—A square panel or piercing in the tracery of a window, divided by cusps or featherings into four equal divisions or leaves. Bands of small quatrefoils are very commonly used in the Third-Pointed style; occasionally, too, in the Second. The term "quatrefoil" is not ancient; it is applied to a panel or piercing of any shape which is feathered into four leaves or lobes; and sometimes to flowers and leaves of similar form, carved as ornaments on mouldings.

QUATUOR NOVISSIMA.—The four last things; viz., (1) Death, (2) Judgment, (3) Hell, and (4) Heaven.

QUATUOR PERSONÆ.—The four chief officers in a cathedral church; viz., (1) Dean, (2) Subdean, (3) Chancellor, (4) Treasurer. This term is also applied to the four chief clerics at a High Mass: (1) Priest-celebrant, (2) Deacon, (3) Subdeacon, (4) Assistant Priest.

QUATUOR TEMPORA.—The four Ember seasons; viz., the Wednesdays, Fridays, and Saturdays,—(1) next after the first Sunday in Lent; (2) in Whitsun week; (3) next after the 14th of September (the feast of the Exaltation of the Holy Cross); and (4) next after the third Sunday of Advent.

QUEEN ANNE'S BOUNTY.—A society set up through the munificence and justice of Queen Anne for the endowment and augmentation of small benefices, who restored the first-fruits and tenths (which had been taken by the Crown) for this express purpose. First-fruits were the value of every spiritual benefice by the year, which the Pope anciently reserved out of every living. These first-fruits, together with the tenths, were claimed by the Popes as due to themselves by divine right,—a claim recognized and acknowledged in the reign of King Edward I. The Popes, sometimes finding it difficult to collect these, granted them to the King, who could more easily enforce payment. At the Reformation, however, they were taken from the Pope and annexed to the Crown. By the Act 2 & 3 of Queen Anne, these reve-

nues are appropriated to the augmentation of small livings, and from thence have received the name of Queen Anne's Bounty.

QUEEN-DAY.—The feast of the Annunciation of the Blessed Virgin Mary.

QUEEN OF HEAVEN. — A scriptural term to designate Mary, the Mother of God (Psalm xlv. 10).

QUEEN OF FESTIVALS.—A term for Easter Sunday.

QUEEN-POST.—A term for an upright beam in a roof or in a timber house.

QUERE.—*See* Choir.

QUESTMAN.—One who is legally empowered to make quest or search for anything: hence, one who searches for that which pertains to the custody of the churchwardens of a parish; a churchwarden's coadjutor or assistant.

QUICUNQUE VULT.—The first words of the Latin version of that creed which is commonly called "the Creed of St. Athanasius."

QUILLETS.—A term used to designate a payment made in mediæval times as a composition for corn-rents.

QUINISEXT COUNCIL.—A council held by order of Justinian II. at Constantinople, in a tower of the palace called Trullus, A.D. 692, to supplement the fifth and sixth general councils. It was called Quinisextum because the Greeks considered its decrees as necessary to the completion of the acts of the fifth and sixth councils. In this council the Greeks made various enactments respecting religious rites and forms of worship, in which there were several deviations from the Roman usage. The council passed one hundred and two canons. The Roman Church does not reckon it amongst the general councils.

QUINQUAGESIMA.—The Sunday before Lent, being that Sunday which occurs on or about fifty days before Easter.

QUIRE.—*See* Choir.

QUIRK.—A term to designate a moulding, or part of a moulding, in which a convex curve meets the soffit that carries it.

QUISSHION.—1. A cushion. 2. In the ancient Church of England it seems to have been the universal custom to have a cushion on the altar for the Missal,—a custom represented in illuminations, and still continued in many places.

QUIT-SUNDAY.—*See* QUITTIDE.

QUITTIDE.—A mediæval term to signify the period at which tenancies expired. Some authorities consider that Quittide is Whitsuntide; "quite" and "white" being held to be synonymous. Others maintain that Michaelmas-day is Quittide, and the Sunday after Michaelmas-day "Quit-Sunday," because in some places they are still so called.

QUITTYDE.—*See* QUITTIDE.

QUOD PERMITTAT PROSTERNERE.—A writ enjoining the defendant to permit the plaintiff to abate the nuisance complained of, *quod permittat prosternere*, or otherwise to appear in court and show cause why he refuses. On this writ the plaintiff shall have judgment to abate the nuisance, and to recover damages; but the proceedings on this writ being tedious and expensive, it is now disused, and has given way to a special action on the case.

QUOIN.—1. The external angle of a building. In mediæval architecture, when the walls were constructed of flint or rough stone-work, the quoins are most commonly ashlar: brick buildings, likewise, have similar quoins. Occasionally they are plastered, in imitation of stone-work, as at Eastbury House, Essex. 2. The stones of which the quoins are built are sometimes themselves termed "quoins"; and (3) the word is not uncommonly applied, likewise, to any vertical angular projections on the face of a wall for ornament.

QUOTIDIAN. Occurring or returning daily; hence, in ecclesiastical language, (1) both a cleric or church officer who does daily duty, and (2) the payment given him for doing it. The word is anciently found bearing both these meanings.

AB.—*See* RABBIN.

RABAS.—The French term for a pair of bands, or for a falling collar.

RABBI.—*See* RABBIN.

RABBIN.—A title assumed by the Jewish teachers, signifying "Lord" or "Teacher."

RABBINIST.—Amongst the Jews, one who adhered to the Talmud and to the tradition of the Rabbins.

PABΔOΣ (Ῥάβδος).—The Greek term for a pastoral staff.

RADDOCK.—An old English term for the redbreast. Ancient tradition taught that one of these birds obtained its red breast from having drawn a thorn of the Crown out of the forehead of our Blessed Lord when He was dying on the Cross; and that all birds of the same kind have been ever afterwards so marked.

RAFT.—A term sometimes applied in mediæval works to the timbers which supported the rood and its accompanying figures over a rood-loft.

RAFTERS.—Parallel timbers so placed as to support the planks which form the roof of a church or building.

RAINES.—An English mediæval term for linen or lawn of Rheims.

PAKOΣ (Ῥάκος).—A Greek term signifying the threadbare garment of a monk.

RAMADAN.—The great annual fast or Lent of the followers of Mahomet, kept through their ninth month, which is so called.

PANTIZEIN (Ῥαντίζειν).—A Greek term signifying to sprinkle with Holy water.

RASKOLNICKS.—The name given to the largest and most important body of dissenters from the Greek Church in Russia.

RASTRUM.—An English mediæval term to designate a herse.—*See* CATAFALQUE and HERSE.

RATELIER.—*See* RASTRUM.

RATHOFFITE.—A species of garnet brought from Sweden, not uncommonly used in the ornamentation of sacred vessels.

RATIONAL.—An ornament of gold, precious metal, or sometimes of embroidery, worn over the chasuble by bishops, borrowed from the breastplate of the Jewish high-priest; also called a "pectoral."—*See* PECTORAL.

RATIONALE.—1. A detail with reasons; a series of reasons assigned. 2. An account of the principles of some opinion, action, phenomenon, or hypothesis.

RATIONALISM.—The principles of a Rationalist.—*See* RATIONALIST.

RATIONALIST.—One who considers the supernatural events recorded in Holy Scripture as having happened in the ordinary course of nature, but described by the writers, without any real ground, as supernatural; and who subjects the dogmas and morals of Scripture to the test of unlicensed human reason.

RATIONALISTIC.—Belonging or pertaining to Rationalism, or a Rationalist.

RATTELLE.—*See* RATTLE.

RATTLE.—An instrument used in mediæval times at certain seasons for summoning the faithful to church when the bells were silent; *e.g.* in Passion and Holy weeks. The same kind of instrument is still used in France.

RAVVELL.—The mediæval term for a long cloak of black serge worn by female mourners who went to the grave with a corpse.

READ (TO).—1. To utter or pronounce written words. 2. "To read service" is a technical English term for saying the Divine office in church, according to the rites and rules of the Established Church.

READER, OR LECTOR.—One who reads; particularly one whose official duty it is to read publicly in a church. That ecclesiastical office ranking immediately below that of the subdeacon, to which fit persons are solemnly appointed. St. Cyprian refers to their public ordination in his time, as if it had been long customary. For a few years after the Reformation they were

appointed and ordained; but since then the practice has become extinct in England. Archbishop Longley recently restored it.

READERSHIP.—The office of reading prayers in a church. Such appointments, filled by clerks in holy orders, are made to certain churches where endowments exist, with the view of thus specially providing assistance for the rector or vicar. These offices are usually held for life.

READING-DESK OR PEW.—1. A chancel stall, from which anciently Divine Service in the Church of England was invariably said by the clerks and clergy. 2. After the Reformation boxes were erected of some height and size, into which the minister placed himself before reading prayers. Since the Catholic revival in England, reading-pews of a large, lofty, and extensive size have been generally abolished, having given place to the more ancient and fitting chancel-stall.

READING-IN (THE ACT OF).—The first formal saying or singing of Divine Service by a newly-instituted or inducted beneficed clerk,—an act which it is essential he should perform in the presence of a competent witness to seal and secure the reality and efficacy of the act of induction of institution.

READING-STALL.—The priest's stall in a choir or chancel.

REBUS.—An old and quaint mode of expressing words or phrases by pictures of objects whose names bear a resemblance to the words or to the syllables of which the words are composed. Thus an *eye* and a *ton*, or barrel, represent the family name Eyton. The accompanying woodcut represents a piece of fifteenth-century glass, originally in Westlington House, near Aylesbury, but now in the author's possession. The rebus represented by the letter R, a park, and the word HVRST below, stands for "Richard Parkhurst." This family, which belonged originally to Surrey, is of considerable antiquity. John Parkhurst, Bishop of Norwich in the reign of Queen Elizabeth, was a member of it. The representation of this rebus is at once artistic and interesting, and serves to show that the fifteenth-century artists in glass were neither devoid of taste nor quaint ability. (*See* Illustration, next page.)

RECANTATION.—The act of recalling. A retraction: hence, in ecclesiastical phraseology, the act of retracting or recanting theological errors. A formal recantation was made in the presence of the bishop or ordinary of the diocese, and signed in the presence of witnesses by the person recanting.

RECANTED.—1. Recalled. 2. Retracted.

RECAST.—1. To cast again. 2. To mould anew: hence, (3) to cover with plaster an old building. This term is frequently found in church, cathedral, and churchwardens' accounts.

REBUS IN STAINED GLASS.

RECENSION (Latin *recensio*).—1. Review. 2. Enumeration. 3. Examination.

RECEPTION.—The act of receiving, as applied to any sacrament; but more especially to the Holy Eucharist.

RECEPTORIUM.—The guest-chamber or parlour of a religious house.

RECESS.—1. A niche. 2. A tabernacle. 3. An aumbrey. 4. An Easter sepulchre.

RECIPIENT.—1. A receiver: hence, (2) technically, a communicant.

RECLUSE.—1. Any person who lives in retirement or seclusion from the world, as a hermit or monk. 2. One of a class of religious devotees who live in single cells, commonly and ordinarily attached to monasteries.

RECLUSE (TO).—To shut up.

RECLUSELY.—In retirement.

RECOLLECT.—The technical term for a monk of a reformed order of Franciscans.

RECOMMENDATORY.—That which commends to another.

RECOMMENDATORY LETTERS. — *See* Commendatory Letters.

RECONCILIATION.—1. The act of reconciling. 2. Propitiation. 3. Atonement.

RECONCILIATION OF A CHURCH.—The act performed by a bishop, as in the case of consecration, for restoring to sacred uses a church which has been profaned either by murder or adultery committed in the same.

RECONCILIATION OF A PENITENT (THE).—The act of restoring to communion one who has lapsed into Paganism, heresy, schism, or unbelief, by a formal act of open contrition on the part of the penitent, and by the use of absolution on the part of the bishop, or priest delegated by the bishop.

RE-CONSECRATE.—To consecrate a second time, or anew.

RE-CONSECRATING.—Consecrating again.

RE-CONSECRATION.—A renewed consecration.

RE-CONSECRATION OF A CHURCH.—The act of consecrating a church anew. This act is legally necessary and essential when the walls of the choir of the church have been removed so as to take in more space, or when the position of the altar has been changed; also where the sanctuary and altar have been violated by murder or adultery. For, as the canonists declare,—

"If the fabric of a church becomes wholly ruinous, and is rebuilt from the foundation, it ought to be reconsecrated; but if the walls by degrees decay, and are gradually repaired, it ought not. Or if a church be enlarged either in length, breadth, or height, it ought not to be reconsecrated, unless the sanctuary containing the high altar be lengthened, because the part already holy sanctifies that which is annexed to it. Churches once consecrated ought never to be re-consecrated unless they have altogether decayed, or been consumed by fire, or been desecrated by the spilling of blood, or by the commission of fornication or adultery, because as an infant who has once been baptized ought never again to be baptized, so, as the most renowned canonists declare, ought it to be with churches. These are the leading principles to be considered in the re-consecration of a church."

RECORD.—1. A register. 2. An authentic memorial.

RECORDATION.—Remembrance.

RE-CREATION.—1. Forming anew. 2. Regeneration. 3. Giving new life. 4. The act of Christian baptism.

RECTOR.—1. The parish priest, pastor, parson, or incumbent of a parish who possesses and receives the great tithes. 2. The head of a college, seminary, school, or religious society.

RECTOR CHORI.—One who rules, governs, or directs the choir of a church. In our ancient cathedrals they were often persons of dignity, and on great occasions were seldom less than four in number. They stood at the antiphon-lectern, facing eastwards, bearing staves of office to beat time, and moved, as necessity arose, from that position to their own seats and fald-stools. At Lincoln Minster a slab remains in the chancel pavement marked "Cantate Hic."

RECTOR (LAY).—A layman who possesses and receives the great tithes of a parish.

RECTORES CHORI.—Under the chief *Rector Chori* were others, commonly in cathedrals and large churches four in number, to superintend the singing. While the former stood at the antiphon-lectern, which faced the altar, the other "rectors" were placed, two on each side, in alb and cope, and with staff of office, to walk to and fro from their seats to the lectern. The rule as to their duties varied in different cathedrals. On great festivals the inferior dignitaries not unfrequently became rulers of the choir; generally, however, they were minor canons, and sometimes subdeacons, who specially devoted their attention to the singing.

RECUSANT (Latin, *recusans*).— One who refuses: hence, a term employed in the early part of the seventeenth century to designate those clergy and laity who declined either to approve of the religious changes effected by the Reformation; to acknowledge what was called "the Supremacy of the Crown in questions Ecclesiastical"; to conform to the rites of the Reformed Church of England; or to attend her public services.

REDDENDUM.—In law, that clause of a lease by which rent is reserved.

REDEEMER. — One who redeems or ransoms: hence, our Lord Jesus Christ.

REDEEMING. — 1. Ransoming. 2. Procuring deliverance from captivity.

REDEMPTION (Italian, *redenzione*; Latin, *redemptio*). — 1. The act of procuring deliverance. 2. Ransom. 3. Release. 4. The ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law by the atonement of Christ.

REDEMPTION OF CAPTIVES (ORDER FOR THE). — An order founded in the Middle Ages for the deliverance of Christian slaves detained in captivity by the barbarians, and also to enter into servitude for the redeeming of Christians. It was first founded by Peter, king of Arragon, in conjunction with Raymond de Rochfort, and many Popes bestowed high dignities and privileges on the order.

REDEMPTIVE.—Pertaining to redemption.

REDEMPTORISTS. — A congregation founded at Naples in the eighteenth century by St. Alphonsus Liguori, in honour of our Most Holy Redeemer: hence so called.

REDEMPTOR MUNDI.—Our Lord and Saviour Jesus Christ, True God and True Man.

REDEMPTORY.—Paid for ransom.

RED-LETTER DAYS.—1. Those days which are marked in the kalendar of the Book of Common Prayer in red letters: hence, the chief festivals of the Christian Church, which are retained in, and ordered to be publicly observed by, the Church of England. 2. A term used to designate fortunate or auspicious days.

REFECTION (Latin, *refectio*).—A monastic term for a spare meal; a refreshment.

REFECTIONARIUS.—That monastic or collegiate officer whose particular duty it is to provide food for the members of his community or society. The person who superintends the preparation of the refections in such institutions.

REFECTION CLERK.—The clerk who reads during the meals of religious.

REFECTION HOUR.—Noontide; *i.e.* twelve of the clock.

REFECTION-ROOM.—*See* REFECTORY.

REFECTION SONG.—A hymn or prose sung either before or after meals. This custom is retained in some of the colleges at Oxford even to the present day.

REFECTION SUNDAY.—Refection is a refreshment; hence Refection Sunday is Refreshment or Mid-Lent Sunday, because on that day more food than usual, and that of a more palatable character, is customarily allowed to the faithful.

REFECTIVE.—1. Refreshing. 2. Restoring.

REFECTORY (French, *refectoire*).—1. A room for refreshment. 2. The dining-hall of a monastery.

REFECTORY-BOOK.—That volume which, in religious houses, is read by the reader during meals.

REFECTORY-CLERK.—The reader at a refection, or meal, in a religious house.

REFERENDARY.—An officer of the royal court who delivered the formal answer of the monarch to petitions which had been presented to him.

REFERMENT.—Reference for decision.

REFORMATIO LEGUM.—The title of a book of rules and canons modelled on the ancient canon law of the Church, which was drawn up at the period of the Reformation for the removal of abuses, but was never sanctioned either by Convocation or Parliament. It is said to have been mainly compiled and arranged by Archbishop Cranmer.

REFORMATION.—1. Amendment. 2. Correction. 3. Rectification. A term used to designate the changes in religion effected in several countries during the sixteenth century.

REFRESHMENT. — That which gives strength or vigour, as food.

REFRESHMENT SUNDAY.—*See* Refection Sunday.

REGAL.—1. A hand-organ. 2. A musical instrument played by the fingers being moved about upon the keys.

REGALIA.—The ensigns of royalty; *e.g.*, crown, tunic, sandals, stole, spurs, buskins, ring, sceptre, orb, robe of purple ermined, and sword of state.

REGALIA OF A CHURCH. — The privileges granted by kings; frequently a term to designate its patrimony.

REGALITY.—1. Kingship. 2. Royalty. 3. Sovereignty.

REGENERATE (TO).—1. To produce anew. 2. To change a nature by Divine operation.

REGENERATED.—1. Born again. 2. Renewed. 3. Reproduced. 4. Renovated.

REGENERATION. — 1. Reproduction. 2. A new birth effected by Divine operation.

REGENERATION (THE LAVER OF). — 1. The font. 2. The Sacrament of Holy Baptism. 3. Any vessel from which Christian baptism is administered.

REGENERATION (THE SACRAMENT OF).—The Sacrament of Holy Baptism.

REGISTER.—A written account of acts, judgments, or proceedings for preserving and conveying to future times an exact knowledge of transactions.

REGISTER (TO).—To record.

REGISTER-BOOK.—The book in which a record or register-roll is kept; as a diocesan register, an episcopal register, a church register, a parish register. In every parish a register-book is to be kept, wherein the births, marriages, and burials in such parish are to be recorded. This was first enjoined A.D. 1537, and again enforced by the 26 George II. c. 33.

REGISTRAR (Latin, *registrarius*).—A secretary or recorder. An office of a diocese, church, college, seminary, or university, who has the keeping of those documents, archives, registers, or records pertaining respectively to the afore-mentioned societies.

REGISTRARSHIP.—The office of registrar.

REGISTRATION.—The act of registering.

REGIUS PROFESSOR.—A name given to the holders of those professorships in our two ancient English universities which have been founded by royal bounty.

REGNUM.—A mediæval term for the tiara or triple crown of the Popes. At first this was a tall, round, cone-like cap or crown topped with a ball, and with a coronet round its lower portion. An example of this is provided in the accompanying illustration, which is taken from an early German MS. This crown symbolized the spiritual power and jurisdiction of the See of St. Peter. A second coronet, signifying temporal jurisdiction, was added by Boniface VIII. (Caietan), and a third, indicating universal empire, by Benedict XII., who had been a Cistercian monk.—*See* TIARA.

REGNUM OR TIARA (EARLY FORM).

REGULA.—The term for the book of rules or regulations, orders, decrees, customs, and statutes in a religious house. *Regulars* were so called because they lived under certain *rules*.

REGULAR.—A member of any religious order who has taken the vows of poverty, chastity, and obedience, and who has been solemnly admitted by authority to the office he holds, living by *rule*, and recognized by the Church.

REGULAR CANONS.—Monks who lived and laboured in a town or city, first under the ordinary authority of the bishop, and eventually, independent of the bishop, under the chief of their own order, and afterwards under the protection of the Pope. The earliest regular canons were those of St. Augustine of Hippo, founded about A.D. 394, under Pope St. Siricius, the great enemy of the Novatians, Donatists, and Manichees. Their habit was black, with a white cincture folded and fastened on the breast. At a later date they became cloistered. Then followed the canons of St. John Lateran, founded by St. Gelasius, A.D. 492—496, remarkable as being the compiler of the Sacramentary bearing his name. The habit of this order was a white alb or rochet, over a long robe or cassock. No new order of regular canons was set up until the close of the eleventh century, when, under the Benedictine Pope, Urban II. (A.D. 1008, 1009), the canons of St. Anthony were formed in the diocese of Vienne. Their habit was black, with the Tau

cross, the sign or symbol of their patron saint, marked in blue on their left breast. Twenty years later, the canons of the Holy Sepulchre at Jerusalem were founded by Godfrey de Bouillon. Pope Paschal II. (Rainieri) approved of this order, and blessed it. The habit adopted was a black cloak, with a white shield on the left side, charged with a large red cross, surrounded by four smaller ones of the same pattern and shape. The canons of St. Victor were founded in the early part of the twelfth century, in France. Those of the Holy Cross of Coimbra were set up A.D. 1132, under the patronage of Pope Innocent II. (Gregory de Passis). They wore a white habit, with a hooded mozetta or tippet of black. The canons regular of St. Geneviève at Paris were founded under Pope Eugenius III., who was a disciple of St. Bernard, and was previously abbot of St. Anastasius at Rome. Their habit is likewise white, with a sleeveless rochet and furred almutium. The Premonstatensians were founded in France, by St. Norbert, under Pope Calixtus II. They take their name from the place where they were set up, Premontré. Their habit was entirely white. The Gilbertines were founded in England, by St. Gilbert of Sempringham, under the sanction of Pope Eugenius III., A.D. 1148. Their habit, of white, with a furred cloak or long tippet, was well known in England, where they were very much respected and loved for their devotion, sanctity, and labours. The distinction between canons regular and secular was no doubt finally drawn in the eleventh century, when regular canons followed a rule common to all, while secular canons had their special revenues and private dwelling-places. After this, those who did not retain the common life and abide by the three rules of St. Augustine, were termed secular canons. Practice, however, differed greatly in different countries, and no unvarying principle seems to have been adopted for any length of time in any place.

REGULAR CLERKS. — Confraternities of priests, bound together by rule, mainly founded to assist, by working independently, the ordinary priests of a parish, district, or diocese. They are mainly: Theatines, founded at Rome in 1525; Barnabites, founded at Milan in 1533; Jesuits, founded at Paris in 1534; Oratorians, founded at Rome in 1564; Lazarites, founded in 1624, by St. Vincent de Paul; and Redemptorists, by St. Alphonsus Liguori.

REGULAR PARLOR.—The withdrawing-room of a religious house.

REGULAR PRIESTS.—Priests living under a rule of life,

over and above, in strictness, that by which they are bound through their ordination vows.

RELIC-BEAM.—The beam on which reliquaries are placed in a church.

RELIC-HOURS.—Those devotions used during the formal solemn exposition of relics.

RELIC-LAMP.—A lamp burning before relics.

RELIC-LIGHT.—*See* Relic-lamp.

RELIC-SONG.—A hymn in honour of the translation of the relics of a saint.

RELIC SUNDAY.—The Sunday after St. Michael's day.

RELIEVO (Italian).—1. Relief. 2. The prominence of figures in statuary and architecture. 3. The apparent prominence of figures in painting.

RELIGIOUS (Latin, *religiosus*).—1. Pertaining or relating to religion. 2. Loving and reverencing Almighty God the Father, Son, and Holy Ghost; and obeying the precepts of Divine revelation through the influence, and by the means of, Divine grace. 3. A technical term for men and women *bound* for life by the vows of poverty, chastity, and obedience.

RELIQUARY (French, *reliquaire*).—A small box, casket, or chest in which relics are preserved. It is not easy to say when their use was first adopted in the Church; but it was evidently at a very early period, if not, as some people believe, in the days of the Apostles themselves. The handkerchiefs and aprons, of which an account is given in the record of St. Peter's miracles, in the Acts of the Apostles, lead to the conclusion that such were preserved, as well because of their miraculous powers, as for the belief in the same of those who preserved them. In mediæval times Christian churches were very rich in relics, and by consequence, of reliquaries. These latter were made in various forms; *e.g.*, of a cross, a lantern, a monstrance, a tower or spire, a covered chalice, a coffer, an image, or a shrine. The splendid specimen of a reliquary in the form of a cross, in the accompanying woodcut, is from the late Mr. Pugin's able pencil. Not unfrequently they were of the form and shape of that portion of the saint's body enclosed within them; *e.g.*, a head, an arm, or a hand. Sometimes the reliquary consisted of a figure of the saint, of whom a relic was preserved, in which figure there was a recess made in the body, over which a piece of crystal was placed, in

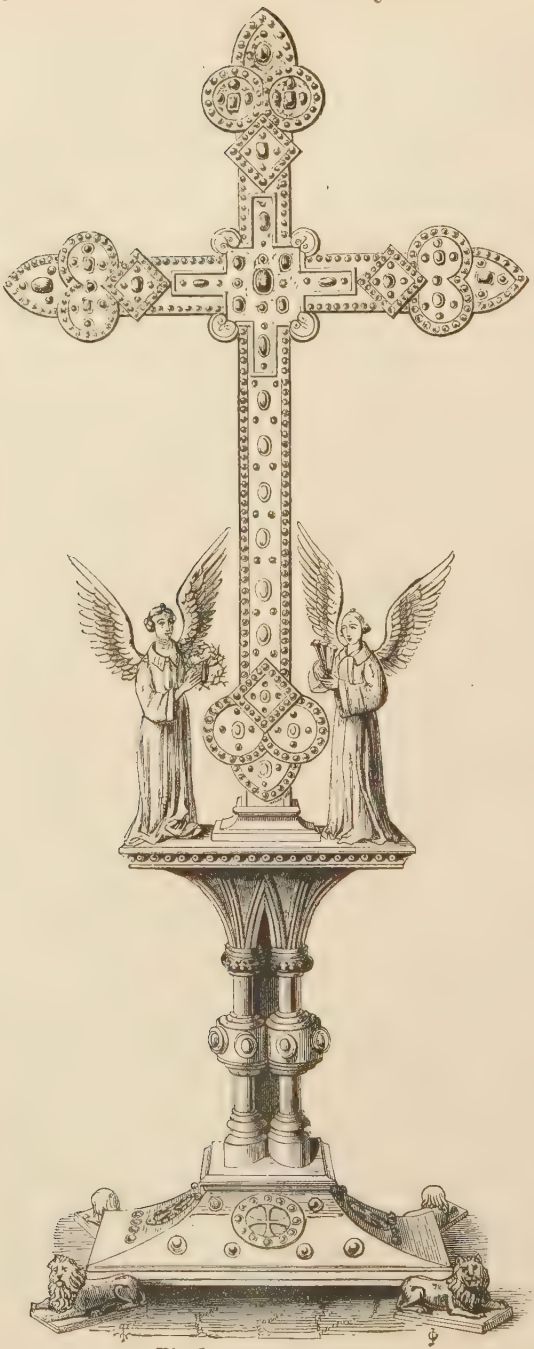


Fig. 1.—RELIQUARY CROSS.

order that the faithful might be enabled to see the relic for veneration at certain times. The most popular form was that of a rectangular shrine, gabled like the roof of a church, with finials, crockets, and pinnacles. The shrine itself was commonly made of wood, covered with plates of precious metals, richly embossed, engraven, enamelled, or jewelled. These shrines were carried in procession by means of rings and staves, like the ark of the elder dispensation. The decrees of Spanish councils, as early as the sixth century, refer to this custom; and it appears certain that at Rogation-tide the practice of so carrying shrines had obtained in England in the early part of the eighth century. Reliquaries belonging to a church were commonly placed on a ledge, beam, or shelf, considerably elevated, behind the high altar; but on special

occasions were brought forward, for the veneration of the faithful, to the rood-beam or to the front of the rood-screen, or else were solemnly borne in procession. In some cathedrals, as for example at Canterbury, Ely, and Exeter, there were special chambers for the reception of relics and reliquaries, all carefully guarded and protected, on account of their value. Private and personal reliquaries were almost universally obtained and used by Christians in all past ages, since the days of the Apostles. Bishops, long before the adoption of the Pectoral Cross, wore reliquaries of a cross-like form. Eddius, in his *Life of St. Wilfrid*, mentions that Queen Ermenburga wore the reliquary of St. Wilfrid with great veneration. St. Willebord likewise wore a reliquary. The custom became so general, that in the time of Bishop Lacey, of Exeter (A.D. 1350), there is "Modus induendi

Fig. 2.—RELIQUARY, SOUTH KENSINGTON MUSEUM.

Fig. 3.—MODERN RELIQUARY, OF SILVER.

episcopum ad solemniter celebrandum," according to which "Induat [Episcopus] amictum, albam et stolam et reliquias circa collum." (*Liber Pontificalis Exon.*) There are two examples of such reliquaries given in the accompanying woodcuts, one of mediæval times, from the South Kensington Museum; and a second, of the present day, after a mediæval type, made for the author. (*See* Illustrations, *Figs.* 1, 2, and 3.)

RELIQUE, OR RELIC.—1. That which remains, or is left behind, after the decay or loss of the rest. 2. The body or remains of a deceased person, especially of a Christian saint. Christian relics are divided into two classes, primary or secondary. Primary relics are those which are a part of any particular saint. Secondary relics are those things which the saint has used, worn, or touched; *e.g.*, his clothes, the instruments of his martyrdom

(if a martyr), his books, sacred vessels, &c. St. Gregory the Great sent to St. Augustine, our Apostle, the relics of a saint, which were placed under the altar of a new church, a custom long followed and observed in England.

REMINISCERE SUNDAY.—The second Sunday in Lent, so called because the "Office" in the Sarum Mass anciently stood as follows:—"Reminiscere miserationum tuarum, Domine, et misericordiæ tuæ quæ a seculo sunt: ne unquam dominentur nobis inimici nostri, libera nos, Deus Israel, ex omnibus angustiis nostris."

REMISSION THURSDAY.—A term used to designate Maundy-Thursday.

REMIT (TO) (Latin, *remitto*).—1. To lessen in intensity. 2. To release. 3. To restore.

RENEWAL SUNDAY.—A popular name for the second Sunday after Easter, so called because of the post-communion of the Mass, according to the Sarum rite, anciently used on that day.

RENUNCIATION (Latin, *renunciatio*).—1. The act of renouncing. 2. Abjuration. 3. Rejection. 4. Abandonment.

RENUNCIATION IN BAPTISM (THE).—That part of the service for Holy Baptism, as used in the Church of England, in which the candidate, either in person or by his sureties, renounces the world, the flesh, and the devil.

REPOSITORIUM.—An ancient term for a tabernacle for the Eucharist.—*See* TABERNACLE.

REPROACHES (THE).—A selection of solemn anthems chanted on Good Friday, in lieu of the Introit. They are chiefly taken from the remarkable Messianic prophecies of the Jewish seer Micah, intermingled with an ancient form of the Kyrie Eleison, common in the Greek Church. They set forth, plaintively and forcibly, the ingratitude of the Jews in having rejected and crucified our Blessed Lord; and likewise that of those Christians who, by their deliberate sins, crucify Him afresh.

REQUEST.—*See* PRAYER.

REQUIEM.—An office for the repose of a Christian soul, departed in the faith and fear of God.

REQUIEM MASS.—A Mass offered for the repose of a Christian soul departed in the faith and fear of God.

REREDOS (Latin, *Posticum, Retrotabularium, Retroaltare, Postaltare*).—The wall or screen at the back of an altar. In village churches these were commonly recessed stone panels surrounded by sculptured ballflowers, conventional marygolds, and other devices; but in large churches and cathedrals they were of a most ornate character, enriched with a mass of most intricate and beautiful tabernacle-work, with crockets, buttresses, niches, statues, pinnacles, and other adornments. Many of these extended across the whole east end of the church, and were sometimes carried up to the ceiling, as at St. Alban's Abbey; St. Saviour's, Southwark; St. Mary Magdalene College, Oxford; Gloucester Cathedral; Ludlow, &c. In large parishes they were also of great magnificence and dignity. At Bampton, Oxon, the reredos, containing images of our Blessed Lord and His Apostles, still remains in a perfect state. At St. Thomas's, Salisbury, another exists equally perfect. There is a most elaborate reredos of carved wood in the north chapel of the church of Pocklington, Yorkshire, and a third of stone at Enstone, in Oxfordshire. At St. Michael's, in Oxford, an ancient reredos likewise exists. Sometimes, in lieu of the reredos, a dossal of rich silk or hanging was used, and the altar was enclosed at the north and south ends by curtains of the same materials hanging on rods. The destruction of the ancient altars at the Reformation led likewise to the destruction of the reredos. Both these, however, were restored in the revival under the great Archbishop Laud. Since the more recent Catholic revival in the Church of England, reredoses have been very generally erected, some of a most sumptuous character. Of these, those at Ely, Hereford, and Lichfield Cathedral, are very remarkable. In parish churches, the reredoses of Hallow and Madresfield, Worcestershire; of All Saints', Margaret-street, London; of St. Michael's, Shoreditch, and of All Saints', Lambeth, are exceedingly grand and rich.

RESCRIPT (Latin, *rescriptum*). — Anciently, the answer of the Roman emperor, when consulted by particular persons on some difficult question; which answer had, to all intents and purposes, the force of an edict.

RESCRIPT (PAPAL).—An answer delivered in writing by the Bishop of Rome on some question of canon law, doctrine, or morals.

RESERVATION (Latin, *reservo*). — The act of reserving, keeping, or concealing.

RESERVATION OF THE BLESSED SACRAMENT.—The careful reserving of the Blessed Sacrament under the form

of bread, (1) for the worship of the faithful, and (2) for the communion of the absent and sick. It seems to be uncertain when this pious custom first came into general use. Locally, it seems to have been observed from the earliest ages of the Church. The most ancient reason for reservation was that the Sacrament might be given as a viaticum to the sick. In the times of persecution, ancient authorities tell us that the faithful were likewise permitted to take It to their own houses. This was more particularly the case in times of great trial and suffering, when attendance at the Christian Sacrifice was almost impossible, except to the very few. Some writers affirm that It was reserved in order to be buried with the faithful departed; but this, again, is doubted by many writers, and disputed by not a few. It appears to have been reserved with the special object of carrying It in procession at times when the Hand of God was heavy on the Church, and in order to ask pardon and forgiveness from Him. About the fifteenth century—though the custom had been current in certain dioceses of South Italy, Venice, Spain, and France, in some of which the devotion had become very popular,—the Blessed Sacrament appears to have been reserved in a ciborium, ark, or tabernacle, in order that the faithful might render It worship. The Benediction of the Blessed Sacrament did not come into general use in the Roman Catholic Church until the early part of the seventeenth century; while in some parts of that communion it does not appear to have been practised for several generations afterwards. Reservation of the Blessed Sacrament in private houses was the most ancient custom; but this seems to have been forbidden, first by local councils, and afterwards by the general custom and practice of the Church. In England It was reserved either in a dove before the altar suspended from a beam, in a tower of metal-work placed over and behind the altar, or else in an aumbrey or tabernacle in the wall of the choir-sanctuary. This tabernacle was commonly on the north side of the altar, but sometimes behind it. Reservation is now very universally practised by the Roman Catholics both of England and Ireland. In the Church of England reservation has been forbidden in parish churches since the Reformation. In the chapels of religious houses for women our bishops appear to have allowed it for purposes of worship, as some likewise have done in order that the dying should be communicated in times of great sickness. Some persons have petitioned Convocation to obtain the restoration of reservation. The need of such an improvement is great and pressing.—*See* COLUMBA, DOVE, and TABERNACLE.

RESIDENCE.—The act of abiding or dwelling in a place for some continuance of time.

RESIDENCE ON A BENEFICE. — Personal residence is required of ecclesiastical persons upon their cures. By a statute of Queen Elizabeth it is decreed, that if any beneficed clergyman be absent from his cure for more than fourscore days in one year, he shall not only forfeit one year's profit of his benefice, to be distributed amongst the poor of his parish, but all leases, covenants, and agreements made by him shall cease and be void, except in the case of licensed pluralists.

RESIGNATION.—The act of resigning or giving up.

RESIGNATION OF A BENEFICE.—This takes place when a parson, vicar, or other beneficed clergyman, voluntarily gives up and surrenders his charge and preferment to those from whom he hath received it. Resignation is of no avail until accepted by the ordinary; and therefore all presentations made to benefices resigned, before such acceptance has taken place, are void.

RESPOND (A).—A technical term for a short anthem, chanted by a choir at intervals during the reading of a *capitulum* or chapter.

RESPOND (TO) (Latin, *respondere*).—1. To give an answer. 2. To reply. 3. To rejoin. 4. To make the responses or answers in a Church Service. 5. To serve at Mass.

RESPONSAL.—A sixteenth-century term for a respond.

RESPONSE (Latin, *responsum*).—1. An answer, particularly an oracular answer; hence, (2) and more especially the answer of a congregation to the priest or celebrant in Divine Service. 3. A kind of anthem or antiphon sung after certain lessons in the service of the Church, and some other liturgical offices.

RESPONSION.—The act of answering or replying to questions.

RESPONSIONS.—A term used in the University of Oxford for the first university examination of those *in statu pupillari*.

RESPONSIVE.—1. Answering. 2. Making reply.

RESPONSORIES.—1. Answers of the people to the priest in Divine Service. 2. Versicles chanted by the choir and faithful in answer to the previous versicle which has been chanted solely by the priest.

RESPONSORY. — 1. A response. 2. A respond. 3. An answer.

RESSAUNT. -An old English term for an ogee moulding.

RESTITUTION. — 1. The act of restoring to a person any thing or right of which he has been irregularly or unjustly deprived. 2. The restoring to the Crown rights which have been either informally given away, or have through negligence lapsed. 3. Restitution is effected by duly restoring a specific thing given away or lost.

RESURRECTION (Latin, *resurrectio*). — 1. A rising again; (2) more especially the revival of the dead of the human race on their return from the grave, particularly at the last or general judgment.

RESURRECTION-FLAG.—A streamer or pennon of white, charged with a red cross, and attached to a spear. In representations of our Lord's rising from the dead, He is commonly depicted bestowing a benediction with His right hand, and holding such a flag or pennon—emblem of His triumph over death—in His left.

RESURRECTIONIST. — One whose very unpleasant and sacrilegious business it is to steal bodies from the grave.

RESURRECTION-MASS.—The first Mass on Easter-day.

RESURRECTION-PENNON.—*See* RESURRECTION-FLAG.

RESURRECTION SUNDAY.—Easter Sunday.

RESURRECTION-WEEK.—Easter-week.

RE-TABLE. — The ledge or shelf behind the holy table or altar in an Anglican church. As descriptive of this ledge, the term in question is, comparatively speaking, modern, not being often found either in ancient documents in general, or in church inventories or churchwardens' Accounts and Records in particular. —*See* REREDOS.

RETICULATED WORK.—An architectural term descriptive of a certain kind of masonry in which diamond-shaped or square stones are constructionally placed in a diagonal position. This term is derived from the Latin *reticulatus*, from *rete*, a net.

PHTΩP (Ῥήτωρ).—A Greek term for a preacher.

RETREAT.—1. The act of retiring; a withdrawal of oneself from any place; (2) hence the technical term for a period of retirement, chosen with a view to religious self-examination, meditation, and special prayer. Religious "retreats" last commonly either for three or seven days, during which specific religious exercises of a personal and private nature are conjoined with public devotions.

RETRO-ALTARE.—*See* Reredos.

RETRO-CHOIR.—1. That portion of a choir which is found between the east side of an altar standing in the chord of an apse, or away from the east wall, and the east wall itself. 2. It is occasionally given to the Lady-chapel behind a cathedral choir; and (3) also to a series of chapels sometimes existing immediately behind the high altar of a cathedral or collegiate church. 4. In some mediæval writers the ambulatory behind or at the east end of a choir is called the retro-choir.

RETRO-TABULARIUM.—*See* Reredos.

RETURN.—In architecture, a term used to designate the end or termination of a hood-moulding; frequently a device carved in stone, representing leaves, flowers, fruits, and sometimes heraldic figures, or heads of bishops and princes.

RETURN-STALL. — Any stall in a cathedral, collegiate or parish church or chapel, which, standing at right angles with the ordinary stalls, facing respectively north and south, is *returned* towards the west end of the chapel; and, being so placed, has its back against the rood-screen, and faces the altar and east end of the sanctuary; *e.g.*, the dean's and subdean's in a cathedral church.

REUNION. — 1. A second union. 2. Union formed anew, after disagreement, separation, or discord.

REUNION OF THE CHURCHES (THE).—An act which the prophecies of old under the older dispensation, and the hope of the saints under the new, lead the faithful to believe will take place before the close of this present Christian dispensation, by which all separated members of the One Christian family will be formally and visibly reunited into one compacted whole, and under one visible head; for that which is possessed by (α) a parish, (β) a diocese, and (γ) a province, may be expected in the latter days for the whole Church Universal.

REVEREND (Latin, *reverendus*). — Worthy of reverence or respect. A title given to the ordinary clergy or ecclesiastics of the various portions of the Christian family, as well as to the teachers of religious opinions amongst the modern sects. Dignitaries of the Church obtain an addition or prefix to this term. Deans invariably, and sometimes canons, are styled "Very Reverend"; a bishop is styled "Right Reverend"; an archbishop

"Most Reverend." In this particular, however, customs now current are of no great antiquity.

REVESTIARY (French, *revestiaire*).—*See* RE-VESTRY.

RE-VESTRY.—A term for the vestry or sacristy where the clergy and those publicly engaged in Divine Service assume the official vestments proper to their orders and offices, which are there preserved.—*See* VESTRY.

RIB.—A projecting band in the internal portion of a vaulted roof, marking the divisions of the masonry, and dividing the roof into proportionate parts.

RIDGE.—1. The upper part of the roof of a building in the Pointed style of architecture. 2. The upper angle of a roof, along which a stout piece of timber is commonly placed.

RIDGE-CRESTING.—An ornamented crested tile for completing externally the ridge of a roof.

RIDGE-CROSS.—The cross placed at the end of a ridge in a Pointed roof, both as a symbol and ornament.

RIDGE-PIECE.—The upper rib, which runs at right angles with the ordinary ribs in a vaulted roof, from end to end in the centre of the same.—*See* RIB.

RIDGE-TILES.—Ornamental tiles which crown the ridge of the roof of a Pointed building.

RIGHT HONOURABLE.—A title given to peers, bishops, and privy councillors.

RIGHT OF COMMUNION (THE).—A term used to designate the right of the faithful—*i.e.* of the baptized, who have received confirmation—to partake of the Holy Communion. This right is, according to the Church of England, likewise a duty to be observed at least three times a year, of which Easter shall be one.

RIGHT REVEREND.—A title given to bishops, prelates, and certain ecclesiastical officers of the papal court.

RILIEVO.—*See* RELIEVO.

RING (Saxon, *ring* or *hring*).—1. A circle or circular line, or anything in the form of a circular line or hoop; (2) more especially, a small circlet of metal worn on the finger or thumb.

RING (EPISCOPAL).—A ring generally adopted in about the fourth century of the Christian era by bishops, as part of their official insignia, though used by some before that period.

It is mentioned by several early writers, as likewise in the Sacramentaries of Gelasius and of Pope St. Gregory the Great. The Council of Orleans, in the early part of the sixth century, the Council of Rome, held a century later, and that of Rheims, in the eighth century, refer to its use. Anciently it was worn on the middle finger of the right hand—that hand which is used in imparting benediction,—but in the Middle Ages it was customary to place it on the fourth finger of the same hand instead. Pope Innocent III., A.D. 1198—1216, required the episcopal ring to be of pure gold, solid in make, and set with a plain precious stone, usually an uncut sapphire, ruby, or amethyst. The ring, according to some authors, symbolized the union of the Bishop, Christ's delegate, with the Great Head of the Church. Others saw in it the duty of sealing and revealing the Truth of God according to time, circumstances, and opportunity. Others, again, made the ring and its jewel a symbol of the grace of God the Holy Ghost. Bishops commonly wore more rings than one, but that alone was *the* episcopal or pontifical ring, properly so called, which was given at consecration, and worn on the fourth finger in pontifical acts. The ring, when placed over the gloves, which was customary, of course could only be passed down below the first joint of the finger; so that some writers have affirmed that bishops always wore their official ring on this joint, and not below the second joint, like other people. In Anglo-Saxon times the ring was commonly worn, for several examples of such exist, having been found in tombs and coffins. The ring of St. Birinus was found, on opening his grave, at the beginning of the thirteenth century, at Dorchester-upon-Thame. The ring of St. John of Beverley was similarly discovered and preserved, as have been at various periods certain ancient episcopal rings at Ely, Canterbury, Sherborne, Ramsbury, and Exeter. The bishops of England had a custom, which is recorded by several writers, of leaving one of their rings to the King, as a token of good-will. In a list existing of those bequeathed to King Edward I., the jewels adorning them are either a ruby or a sapphire. Bishops commonly left their pontifical ring to their successors for the benefit of the diocese; and a large catalogue of such is found in the various lists of *ornamenta* existing in our cathedrals before the Reformation. Many ancient examples exist of greater or less interest and value. There is a ring of Bishop Athelstane's in the British Museum, two at the Society of Antiquaries; St. Cuthbert's ring is preserved at Ushaw College; the late Mr. Waterton, of Yorkshire, possessed several of great interest. At Chichester there are two rings of gold with uncut sapphires. At Winchester a ring of William of Wykeham is preserved, as also that of Bishop Gardiner; at

Hereford there are two episcopal rings, at York three; in the Ashmolean Museum two; and a ring traditionally said to have belonged to Archbishop Edward Lee, of York, is in the author's possession. (*See* Illustration, *Fig.* 1.) Amongst bishops of the Church of England the use of the episcopal ring has been generally restored. Colonial bishops likewise have re-adopted

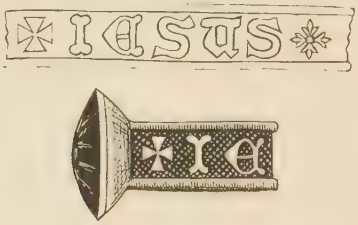


Fig. 1.

Fig. 2.

this ornament. The Scottish bishops of the Protestant Episcopal Church also frequently wear them. The ring in the accompanying woodcut is from a design of the late Mr. Edmund Sedding. (*See* Illustration, *Fig.* 2.)

RING AND STAFF INVESTITURE.—The ancient form of appointing bishops in England was by the act of the King, who delivered a ring and pastoral staff to a priest, and so designated him bishop. This custom, checked and curtailed from time to time by the Pope, was nevertheless of great antiquity, and was found to be acceptable to the Church for many centuries, having worked well and efficiently. The confusion and disorder which arose abroad when the people elected their own bishops, creating grave scandals, led to the Emperor appointing the bishops in the manner specified. And as the Kings of England were the founders of some of the most ancient bishoprics here (See Ayliffe's *Parergon*), the appointments became donative *per traditionem baculi pastoralis et annuli*. This was the case until King John, by Magna Charta, granted that they should be eligible; after which came in the *congé d'eslire*, now little better than a profane farce, if not something worse. Lord Coke points out at length, in his *Institutes*, the right of donation by *ring and staff investiture*, both on the principle of foundation and property; and both his facts and learned arguments appear to be simply unanswerable.

R. I. P. (Latin, *Requiescat In Pace*).—"May he (or she) rest in peace"; an inscription common to the conclusion of inscriptions on the monuments of Christian people.

RIPIDION (Greek).— A fan for use in the celebration of Mass. The nineteenth of the Apostolical canons directs that a deacon on each side of the altar shall use a fan or brush of peacock's feathers to keep the place free from flies and insects. St. Hildebert of Tours, in his seventh Epistle, refers to their use. The fan is also mentioned in the Liturgies of St. Basil and St. John Chrysostom, and in several other Greek and Syriac documents.—*See* FLABELLUM.

RITE.—1. The mode of celebrating Divine service, as established by law, precept, or custom. 2. A formal act of religion, either public or private. 3. A solemn religious duty. 4. A ceremonial action. 5. An order customarily observed in publicly performing a religious office.

RITUAL.—1. Pertaining to rites. 2. Prescribing rites. 3. Consisting of rites.

RITUALE.—A volume containing the services and directions for the various rites, ceremonies, and sacraments administered in any part of the Christian Church.

RITUALE ROMANUM. — A volume containing the rites and services of the Church of Rome; amongst which are the following:—The rite for Administering Baptism to Children and Adults, the Benediction of the Font, the Order for administering the Sacrament of Penance, the Order for giving Communion, the Order for administering Extreme Unction, the Seven Penitential Psalms, Litanies, mode of Assisting the Dying, the Order for Commending a Departing Soul, Office for the Dead, the Burial of Children and Adults, the form for celebrating Marriage, the Blessing of Women after Childbirth, form for blessing Holy Water, mode of Blessing Tapers for Candlemas, various Benedictions; *e.g.*, of houses, places, of a new house, of a ship, fruits of the earth, travellers, bread, oil, sacred vestments, linen, a cross or crucifix, images, a church, a sacristy; various rules for processions, and forms for exorcisms, &c.

RITUALISM.—1. The system of rituals or prescribed forms of religious worship. 2. The observance of prescribed forms in religion.

RITUALIST.—1. One who is versed in ritual. 2. A term popularly used to designate one who promotes the progress of the present Catholic revival in the Church of England.

RITUALLY.—By rites.

ROCHET.—A frock of fine lawn, with tight sleeves, worn by

cardinals, bishops, abbots, prelates, deans, and doctors of canon law. It is mentioned by the Venerable Bede, but was no doubt introduced long before his time, having been obviously borrowed from the linen vestment of the Aaronic priesthood. It generally was made so as to fall a little below the knee, and was always worn over a cassock of purple for bishops, of scarlet for cardinals and doctors of law, and of black for deans. About the eleventh century, various canons were passed in France, Germany, and England, enjoining a bishop to wear his rochet whenever he appeared in public, a custom which seems to have been scrupulously followed until the time of the Reformation. Over the rochet was commonly worn the "mantelletum." The rochet was granted to some canons in the Middle Ages; but in the Church of Rome this privilege has been sometime withdrawn. The modern Anglican rochet is sleeveless, the bulbous sleeves having been wholly detached from it by the Caroline tailors or robe-makers, and sewn on to the arm-holes of the black satin chimere. This form of the dress is as frightful and ugly a contrivance as it is possible for the most perverted taste to invent.

ROCK.—1. An ancient English term, borrowed from the German, for the tunicle, the subdeacon's vestment at Mass. 2. It is likewise applied to the rochet, or tight-sleeved surplice worn by bishops, prelates, and doctors of canon law; and (3) sometimes also to the alb.

ROCK-RUBY.—*See* Ruby-rock.

RODE.—*See* Rood.

ROGATION DAYS.—These are the Monday, Tuesday, and Wednesday before Ascension-day—*Feria Secunda, et Tertia in Rogationibus, et Vigilia Ascensionis Domini.* They were anciently called "Gang-days," because processions went out on those days; hymns and canticles being sung, and prayers offered at various halting-spots or stations for a blessing on the fruits of the earth. Since the Reformation, no special services have been appointed; but for some years the old rites, services, and ceremonies were used, while one of the Homilies put forth in the sixteenth century is even now enjoined to be read—an injunction, however, which is almost universally disregarded.

ROGATION PROCESSION.—*See* Rogation Days.

ROGATION SUNDAY.—The Sunday before Ascension-day, so called from *rogare*, "to ask," because on that day the Gospel contained the record of our Blessed Lord's promise that what-

ever His disciples asked of His Father in His Name should be given to them.

ROGATION-TIDE.—The three days following immediately Rogation Sunday.

ROGATION-WALKS.—Those paths or ways along which the Rogation processions went year by year.

ROMAN.—1. A native of Rome. 2. A member of the Roman Catholic communion; viz. of that portion of the One Christian Family in communion with the Patriarch or Pope of Rome.

ROMAN CATHOLIC.—*See* ROMAN.

ROMAN COLLAR.—This collar is made of lawn or fine linen, in shape a parallelogram, bound at the edge, and stitched. It is worn by priests over a black collar, by bishops and prelates over a purple collar, and by cardinals over one of scarlet. It is comparatively modern, having been in use abroad a little more than a century. It is the offspring of a worldly ornament in secular dress, and not of ecclesiastical attire; being originally nothing else than the shirt-collar turned down over the clergyman's every-day common garb, in compliance with a fashion which arose towards the beginning of the seventeenth century. None of the older religious orders ever wear it, nor do the clergy of the Eastern Church.

ROMANESQUE.—A term applied to that style of architecture which is sometimes called Norman, and which was, in many important particulars, an imitation of the ancient Roman forms and types; though in many cases of a debased character. It is equivalent to the *Architecture Romane* of De Caumont. Dr. Whewell, in his *Notes on German Churches*, thus describes it:—"Its characters are more or less a close imitation of the features of Roman architecture. The arches are round, are supported on pillars retaining traces of the classical proportions; the pilasters, cornices, and entablatures have a correspondence and similarity with those of classical architecture; there is a prevalence of rectangular faces and square-edged projections; the openings in the walls are small, and subordinate to the surfaces in which they occur; the members of the architecture are massive and heavy; very limited in kind and repetition, the enrichments being introduced rather by sculpturing surfaces than by multiplying and extending the component parts. There is in this style a predominance of horizontal lines, or at least no predominance and prolongation of vertical ones. For instance, the pillars are not prolonged in corresponding mouldings along the arches; the

walls have no prominent buttresses, and are generally terminated by a strong horizontal tablet or cornice." This kind of architecture, varying of course as regards details in different countries, but with similar features everywhere, has been called Lombardic, Saxon, and Norman.

ROMANISM.—A vulgar word, used popularly, to designate the tenets of the Church of Rome.

ROMANIST.—A vulgar word, used chiefly by the uneducated, to designate a member of the ancient and venerable Church of Rome.

ROMANIZE (TO). — To convert to the Roman Catholic belief.

ROMANIZING.—Conforming to the faith and practice of the Roman Catholic Church.

ROMAN LITURGY.—1. That Liturgy which is used for the celebration of the Holy Eucharist throughout the whole of that part of the Christian family which is in visible communion with the Roman Patriarch. 2. The Mass of the Roman Catholic Church. This Mass is called the Mass of St. Peter. It is founded on very ancient traditions, handed down both by St. Gregory and St. Gelasius, from the times of the Apostles. Of course its rites have varied during the progress of years; but they are almost all founded on customs and practices of very great antiquity.—*See* Mass and Missal.

ROMANZOVITE.—A species of garnet, used in the decoration of church ornaments.

ROME-PENNY.—*See* Romescot.

ROMESCOT.—A tax of a penny on a house, called consequently "Rome-penny," formerly paid by the people of England to the court of Rome.

ROMISH.—Of or belonging to the Church of Rome.

ROOD (Saxon, *rode* or *rod*).—A cross or crucifix. This term is ordinarily applied to that figure, or series of figures, consisting of our Divine Redeemer, His Holy and Blessed Mother, and St. John the Divine, placed in a loft or gallery at the entrance of the chancel, in cathedral and parish churches. Such are frequently very large in size, so that they can be plainly seen from all the western parts of the church. Lights are frequently placed in front of the screen and rood. Occasionally roods or crucifixes are found sculptured outside churches, on churchyard crosses,

on wayside crosses, and at the entrance of chantries and oratories. There is a much-defaced external example at Sherborne Minster, in Dorsetshire.

ROOD-ALTAR.—An altar standing under the rood-screen. In large churches there were generally two, one on each side of the entrance into the choir.

ROOD-ARCH.—The arch which separates the choir from the nave of a cathedral or church, under which the rood-screen and rood were anciently placed.

ROOD-BEAM.—The rood or crucifix, with its appurtenances, is sustained either by a beam or by a loft or gallery, and sometimes by both. The plain rood-beam appears to have been very commonly used in England for this purpose; and although few remains of such are to be now found in their original and complete state, yet traces in the chancel-arches of several churches can be seen of the place where the beam was formerly fixed. A good modern example has been erected at St. Peter and Paul's, Worminghall, Bucks; and a still finer and more remarkable modern specimen at the church of St. Mary, Aberdeen. On the last-named the following appropriate and beautiful inscription was placed :—

Effigiem Christi dum transis pronus honora,
Sed non effigiem sed Quem designat adora.

ROOD-BOWL.—A bowl of latten or other material, with a pricket in the centre, to hold a taper for lighting the rood-screen.—*See* Mortar.

ROOD-CHAINS.—Those chains by which, in the case of large figures placed on and beside the rood, the said figures were supported. These chains were inserted in the roof in front of the chancel arch, and supported the roof, &c. Remains of such chains are to be seen at Collumpton parish church, Devonshire.

ROOD- or RODE-CLOTH. — The veil by which the large crucifix or rood, which anciently stood over the chancel-screen, was covered during Lent. Its colour in England was usually either violet or black, and it was frequently marked with a white cross. We find examples of this cloth figured in mediæval illuminations.

ROOD-DOORS. — The doors of the rood-screen, separating the nave from the chancel.

ROOD-GALLERY.—*See* Rood-loft.

ROOD-GAP.—The space under a chancel arch.

ROOD-LIGHT.—A light, whether from a mortar with taper, or from oil-lamps or cressets, placed on or about the rood-beam. Such were kept continually burning in our ancient parish churches.—*See* MORTAR.

ROOD-LOFT (*Jube, ambo, tribune, pulpitum*).—A narrow long gallery over the rood-screen of a cathedral or parish church, approached by a small stone staircase in the wall of the building. In this loft were placed, raised on a frame or erection of ornamental work,—first the rood, or figure of our Blessed Lord on the cross, together with figures of the Blessed Virgin Mary and St. John on each side. The front of the loft, like the screen below, sometimes of wood and sometimes of stone, was richly panelled and ornamented with tracery and other carvings, while before it depended one, three, five, or seven lamps or mortars, with prickets and tapers, according to the resources of the church. Sometimes tall candlesticks stood on pillars on each side of the figures, which candlesticks were frequently surrounded with clusters of lesser lights on great festivals. Though the great majority of the rood-lofts have been destroyed in England, yet some remain; *e.g.*, at Bradwich, Collumpton, Dartmouth, Hartland, Kenton, Uffendon, and Plymtree, in Devonshire; at Barnwell, Dunster, Kingsbury Episcopi, Long Sutton, Timberscombe, Minehead, and Winsham, in Somersetshire; at Newark, Nottinghamshire; at Charlton-on-Otmoor and Handborough, in Oxfordshire; and at Worm-Leighton, in Warwickshire. Of these one of the most complete examples is that at Charlton-on-Otmoor, which was erected about A.D. 1485. It is most elaborately carved, and very complete. A temporary cross, covered year by year with evergreens, still surmounts the screen. Another specimen, somewhat later in date, remains in almost a perfect state at Llanegrynn, in Merionethshire. The panels in front of the loft are remarkable for their variety of design. Though seventeen in number, the pattern of carving in each is different, while the whole range serves to make the general effect exceedingly rich and striking. A third, at Handborough, in Oxfordshire, already referred to, is likewise a good specimen of early Third-Pointed work in wood. Examples of screens, with the beam above, also remain at St. Mary's, Thame, Oxon, and at Chinnor, in the same county; both of good Second-Pointed work. The priest stood in the rood-loft to read the Gospel, Epistle, and sometimes for the delivery of the sermon at High Mass. From it important official documents were read to the faithful; penitents were absolved, and when the bishop visited a parish, he gave his episcopal benediction from it to the people.

ROOD-MASS.—1. This term is sometimes found applied to the daily Parish Mass said in large churches at the altar under the rood-screen; and (2) sometimes to the Mass said on Holy-Cross day, or on the feast of the Exaltation of the Holy Cross.

ROOD SAINTS.—Images of the Blessed Virgin Mary and John, the beloved disciple, which were placed on each side of the rood.

ROOD-SCREEN.—A screen of open-work of stone or wood —in England more commonly of the latter,—with panels below, connecting the floor of the chancel entrance with the rood-beam or gallery above it, and so marking off the division between chancel and nave with a distinctness which no worshipper could fail to observe. Though almost all the rood-lofts have been destroyed in England, owing to the ignorant violence of the Reformers, yet rood-screens are to be found in abundance. That of St. Mary, Thame, Oxon, is a very remarkable specimen of Second-Pointed work. Screens have been erected at Bristol, Stoke-Rodney, Somersetshire; Sunningwell, Berkshire; St. Catherine Cree, London; and at Durham, since the Reformation.

ROOD-STAIR. — A staircase of stone, usually constructed in the wall near the chancel arch, by which the rood-loft was approached. Many such examples exist, but many, likewise, are blocked up, though the door remains visible.

ROOD-STEEPLE.—*See* Rood-tower.

ROOD-STEPS.—The steps into a choir or chancel, commonly found under or immediately before the rood-screen.

ROOD-TOWER.—A name sometimes applied to the tower built over the intersection of a cruciform church.

ROOTS. — A name sometimes found in the Inventories of English church furniture, by which were designated richly-embroidered copes, which had the stem of Jesse and the genealogy of our Blessed Lord embroidered upon them.

ROSARY (THE).—1. A chaplet of beads. 2. A devotion. This devotion is said to have been instituted by St. Dominic, after having had a special revelation from the Blessed Virgin, in the year 1206. It consists of fifteen *Pater Nosters* and *Glorias*, and one hundred and fifty *Ave Marias*, divided into three parts. Each part contains five decades: a decade consists of one *Pater Noster*, ten *Ave Marias*, and one *Gloria Patri*. To each of these decades is assigned for meditation one of the principal events in

the life of our Lord or of His Blessed Mother—five Joyful, five Sorrowful, and five Glorious Mysteries.

ROSE WINDOW.—A name sometimes given to a circular window in Pointed architecture, in which both shape and tracery together bore some resemblance to a rose.

ROTE. — A mediæval musical instrument, not unlike the ancient psalterium.

ΡΟΥΧΑΡΙΟΣ (Ῥουχάριος). — A Greek term signifying the wardrobe-keeper of a convent.

ROYAL CHAPEL.—*See* Chapel Royal.

RUBBLE-STONE. — A name given by quarrymen to the upper fragmentary and decomposed portions of a mass of stone; a term sometimes applied to water-worn stone. The name is old, as it frequently may be found in ancient church Accounts and Inventories.

RUBBLE-WORK.—*See* Opus Incertum.

RUBICEL. — A kind of inferior ruby of a pale red colour, found in Brazil.

RUBRIC.—1. A title, heading, or leading line in certain old law-books, which, marking the divisions of subjects, or their sub-divisions, was for convenience' sake written in *red* ink. 2. The term used to set forth and describe the rules and directions for the performance and celebration of Divine Service, commonly printed in *red*. Hence, "to rubricate" is "to distinguish by, or to mark with *red*."

RUBY (Latin, *rubino*).—A crystallized mineral of a carmine colour; a precious stone, frequently used in adorning church plate.

RUBY (ROCK).—A fine variety of red garnet.

RUFF.—1. A piece of plaited linen worn round the neck. 2. A falling collar. 3. An academical robe of silk worn over the dress gown of certain graduates. 4. A name sometimes given in the seventeenth century to the hood or tippet worn by clerics in church.

RURAL DEANERY.—A certain number of parishes placed under the supervision of a rural dean.

RURAL DEANS. —Very ancient officers of the Church, who,

being parish priests, execute the bishop's processes, inspect the lives and manners of the clergy and people within their district, and report the same to the bishop; to which end, that they might have knowledge of the state and condition of their respective deaneries, they had power to convene rural chapters. Much of their authority at the present day rests on custom and precedent. Their duties and powers vary in different dioceses.

RURIDECANAL CHAPTER.—A chapter consisting of the parish priests of a rural deanery, assembled for consultation, under the presidency of the rural dean. These chapters are of considerable antiquity, and were commonly summoned in mediæval times once a year, at or about Whitsun-tide. After the Reformation they were seldom gathered together, and so for many generations have practically ceased to exist. Since the Catholic revival in 1830, they have been restored, according to ancient precedent, and in the great majority of English dioceses are in full working order. English Roman Catholics have restored this ancient machinery, and now have their own ruridecanal chapters in several Anglo-Roman dioceses.

RUSTICI.—A term used in the feudal ages to designate the inferior country tenants, who held cottages and lands of the bishops, peers, gentlemen, and abbots by the service of ploughing, and other labours of agriculture for the lord of the manor, whoever he might be. The land thus held was called *rusticorum terra*.

RUSTICORUM TERRA.—*See* Rustici.

ABANON (Σάβανον).—1. A linen robe. 2. A shroud.

SABAOTH.—A Hebrew term signifying "armies," occasionally found in Holy Scripture.

SABBATARIAN.—1. An observer of the Sabbath. 2. A person who regards the seventh day of the week as holy, agreeably to the letter of the fourth commandment. Some Christians in the Early Church adopted this view; and a modern English sect of heretics, known as Seventh-day Baptists, do the same now.

SABBATH (Latin, *Sabbatum;* Greek, σάββατον).—The seventh day of the week, which God appointed to be observed as a day of rest, in remembrance of His rest after the work of creation. This day, Saturday, is still observed by the Jews.

SABBATH (THE CHRISTIAN).—The first day of the week, substituted by the Christian Church as a day of rest instead of Saturday, because on the first day of the week our Blessed Lord rose from the dead, and completed the work of the new creation.

SABBATH OF ALLELUIA.—Easter-eve.

SABBATUM IN ALBIS.—Saturday in Easter-week.

ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ (Σάββατον τοῦ Λαζάρου).—A Greek term for the eve of Palm Sunday.

SABELLIAN (adjective).—Of or belonging to the heresy of Sabellius.

SABELLIAN (A).—A follower of Sabellius, a heretic priest of Ptolemais, who taught that there is but One Person in the Godhead, and that God the Son and God the Holy Ghost are only different powers, influences, or offices of God the Father.

SABELLIANISM.—The heresy of Sabellius.

SABLE.—1. Black. 2. Dark.

SACCOS.—*See* SAKKOS.

SACERDOTAL (Latin, *sacerdotalis*).—1. Pertaining to priests. 2. Priestly.

SACERDOTALE.—A Sacerdotal, *i.e.* a Manual for Priests. This term has been applied to various books; amongst others to (1) a Manual of private devotions for a priest; (2) a portable book, now called a *Rituale*, or "Ritual," containing those offices and sacramental services which the priest alone can say and use; (3) a book of rubrics and directions with regard to the administration of the sacraments; (4) a Missal; (5) a *Manuale Clericorum;* (6) the York Ritual.

SACERDOTALISM.—The spirit of the priesthood.

SACKCLOTH.—1. A coarse cloth used for making sacks. It has also been adopted as a garment for those who wish honestly to irritate, chafe, and subdue the flesh. At some periods it has been worn as an external garment, to indicate that the person wearing it is undergoing a life of discipline and penance. 2. Cloth made of hair, *i.e.* haircloth.

SACRAMENT (Latin, *Sacramentum*).—1. Anciently this term signified a military oath. 2. According to the Church of England's definition, which is substantially that both of the Latin and Greek Churches, a Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same [grace], and as a pledge to assure us thereof." According to the general teaching of the Church Universal, there are seven sacraments. The Church of England teaches not that there are less than seven; but that there are *two only as generally necessary to salvation,* and in the Articles the whole seven are enumerated. "Sacraments of the Gospel" and "Sacraments of the Church," though phrases used by certain schoolmen, and apparently adopted by the Reformers, are, to all intents and purposes, distinctions without a difference.

SACRAMENT (THE).—The chief Sacrament, *i.e.* the Holy Communion.

SACRAMENT OF CHRISM.—1. Confirmation. 2. Extreme unction.

SACRAMENTAL COMMUNION.—The actual reception, in the enjoined and appointed way, of the Blessed Sacrament of our Lord's Body and Blood.

SACRAMENTALE.—1. A volume containing the rites, services, and ceremonies for the administration of the sacraments. 2. This term is sometimes applied to the iron instrument used in making altar-breads.

SACRAMENTALE ROMANUM.—A volume containing the rites, services, and ceremonies for the administration of the sacraments according to the use of the Church of Rome. This volume, which was first printed and issued in 1492 at Milan, is now called the *Rituale Romanum*.

SACRAMENTALLY.—After the manner of a sacrament.

SACRAMENTALS.—A technical term to designate certain rites, ceremonies, and religious observances, by means of blessed water, oil, salt, &c., which are adopted as valuable adjuncts to the sacraments, and practised in the Church Universal.

SACRAMENTARIAN.—A technical term and name of reproach used in the sixteenth century, by Catholics, for those who rejected the true faith regarding the sacraments.

SACRAMENTARY.—A book containing the prayers, offices, rites, and ceremonies used in the celebration of the sacraments, and on certain solemn occasions.—*See* Missal.

SACRAMENTARY OF POPE ST. GELASIUS.—A volume of sacramental rites and offices, drawn up either by, or under the direction of, Pope St. Gelasius, who ruled at Rome from A.D. 492 to 496. Many of the prayers still used in the Latin Church were composed by him, and several proper prefaces, hymns, and anthems were either composed or arranged for the use of the Church of Rome in his day. He enjoined communion in both kinds, in opposition to a fancy of the Manichees, and was the first to fix the Ember weeks as proper and desirable periods for ordination. His Sacramentary has been largely drawn upon by all Ritualistic writers for many generations.

SACRAMENTARY OF POPE ST. GREGORY THE GREAT.—That volume of sacramental rites and offices which it is believed was compiled and arranged by Pope St. Gregory the Great (A.D. 590–604). It appears to have been founded on that which had been drawn up from traditional knowledge by St. Gelasius a century before, and is the foundation of the present customs, rules, rites, orders, and observances of the whole Western Church.

SACRAMENTARY OF POPE ST. LEO THE GREAT.—A sacramentary or collection of rites, services, and ceremonies,

very similar to that which is believed to have been drawn up afterwards by St. Gelasius. It is commonly reputed to have been first made from collections gathered together by St. Leo, and afterwards added to and rendered more available for use by St. Gelasius. These two, the earliest sacramentaries, are full of most interesting and valuable materials for judging of the doctrine and practice of the Church in the fifth century.

SACRAMENTS (THE SEVEN).—(1) Baptism, (2) Confirmation, (3) the Holy Eucharist, (4) Penance, (5) Holy Orders, (6) Matrimony, and (7) Extreme Unction.

SACRARIA.—A term for the Holy Oil stock.

SACRARIUM.—This term is found used in no less than nine different senses in mediæval documents, as follows:—(1) A sanctuary; (2) a piscina; (3) an aumbrey for reserving the Blessed Sacrament; (4) a receptacle for the oils used in baptism, found in large and well-regulated baptisteries; (5) a choir; (6) a wayside chapel where mass is said; (7) the enclosed part of a religious house; (8) an altar-slab; (9) a vestry. (Vide *Durandi Rationale,* in loco.)

SACRARY.—A vestry (as in Lydgate's *Book of Troy*).—*See* Sacrarium.

SACRED ACTION (THE).—The celebration of Holy Communion.

SACRED COLOURS.—Those which are used in the services of the Church to mark the difference to the eye between fast and festival, as well as between feasts of different degrees of importance, according to the saint or subject commemorated. They are commonly five: red, white, green, violet, and black. But greater variety was found in the old English customs, for blue, yellow, and brown were not unfrequently used.

SACRED PLACE (THE).—1. The sanctuary of a Christian church. 2. The choir of a church set apart for the clergy.

SACRED VESSELS.—Those vessels used in the celebration of the Holy Communion, *i.e.* the chalice or cup, the paten or plate, together with the ciborium.—*See* Chalice, Ciborium, and Paten.

SACRIFICATORY.—Offering a sacrifice.

SACRIFICE (A) (Latin, *sacrificium*).—1. An animal or other thing presented to God, and burned on an altar. 2. Anything

offered to God or immolated by an act of religion. 3. An ancient term for the Holy Eucharist.

SACRIFICE (TO).—1. To immolate or consume wholly or partially on an altar, either as an atonement for sin or to procure favour or express thankfulness to God. 2. To make offerings to God of things placed or consumed on an altar.

SACRIFICER.—One who sacrifices.

SACRIFICIAL.—1. Performing sacrifice. 2. Included in sacrifice. 3. Employed in sacrifice.

SACRIFICIANT.—One who offers a sacrifice.

SACRILEGE (Latin, *sacrilegium*).—The crime of violating or profaning sacred things, or the alienating to laymen or to common purposes that which has been solemnly appropriated or consecrated to religious purposes or uses.

SACRILEGIOUS.—1. Pertaining to sacrilege. 2. Violating sacred things. 3. Polluted with the crime of sacrilege.

SACRILEGIST.—One who is guilty of sacrilege.

SACRING.—1. Consecrating. 2. Making sacred. 3. Something that is holy.

SACRING-BELL.—A small hand-bell used in the Western Church to call the attention of the faithful, who are worshipping, to the more sacred and solemn parts of the Christian Sacrifice. It is rung by the server at Mass.

SACRING-BREAD.—The breads for use in the Christian Sacrifice.

SACRING-CARD.—A table or tablet on which the Canon of the Mass is written out, so as to be placed immediately before the priest when celebrating the Sacrament of the Altar.

SACRING-TABLET.—Another name for the "Sacring-card."—*See* SACRING-CARD.

SACRING-TIME.—1. The most sacred part of the service for the offering of the Christian Sacrifice. 2. That period during Mass when the Canon is said by the priest-celebrant.

SACRIST.—1. A sacristan or subsacristan. 2. A sexton. 3. A deputy of the treasurer in a cathedral or collegiate church. 4. That officer of the Church who has the charge of the vestry. 5. The keeper of the sacred vessels in a parish church.

SACRIST OF THE MUSIC-SCHOOL. — An officer employed in certain cathedrals and colleges to copy out the music needed for Divine Service, and to take charge of the music used in the same.

SACRISTA. — That nun in a religious community for women who has the charge of the sacristy.

SACRISTAN (French, *sacristain*; Italian, *sacristano*).—An officer of a church having charge of the sacristy and all its contents. Anciently he kept the church keys, plate, furniture, *ornamenta*, vestments of all kinds, and in parish churches the relics. He marshalled the ordinary procession before High Mass on Sunday, overlooked the bell-ringers, attended to the more solemn funerals in the church, and superintended the keeping of the churchyard in good and decent order. At all solemn offices and functions it was his duty to see that everything relating to the sacristy, likely to be required, was placed in due order and preparation. His office in cathedral churches is recognized by the statutes, and his duties carefully defined. In cathedrals he was invariably, or almost invariably, in holy orders. Anciently in parish churches the sacristan was very frequently in minor orders. Of late years in the Church of England this office has been restored, and efficiently filled in many churches where the Catholic revival exercises an influence.

SACRIST-TABLE.—1. A table from which the clergy vest themselves preparatory to Mass. 2. A table in the sacristy, on which the Mass-garments are placed for the clergy to robe before Mass.

SACRISTY (Latin, *sacrarium*). — A room or chamber near the choir or chancel in a church, containing cupboards, presses, aumbreys, altar-hangings, banners, and all the *ornamenta* for the due celebration of Divine Service. In large sacristies there was always an altar, or quasi-altar, from which the clergy vested for Mass, and at which those preparing for the priesthood were instructed in the ritual and manual actions of the Mass. In most sacristies there was a lavatory for the priest to wash his hands; in some a fireplace and oven for baking the altar-breads; and in others a piscina, at which the sacred vessels were cleansed after the accustomed ablutions. There are some fine specimens of sacristies in our old English cathedrals; *e.g.*, at Lichfield, with a priest's chamber above; at Chichester, with a lavatory in the wall; at Bristol, with a fireplace and oven for baking the altar-breads; at Hereford and at Durham: these are mainly at the side of the choir. In later times sacristies were frequently con-

structed behind the choir, especially in cathedrals; as at Durham, York, Chichester, and Westminster Abbey. Many examples of sacristies exist in our parish churches, mainly placed on the north side of the chancel. At Thame, Oxon, the sacristy and muniment-room, in one, is over the south transept, where large vestment-chests still remain. In the Eastern Church the sacristy is commonly on the south side of the choir.

SACRISTY (PREFECT OF THE).—A canon appointed in certain cathedrals to superintend the work of the sacristy and those employed there.

SACRO CATINO.—An Italian term to designate the Holy Grail.

SACROSANCT.—1. Sacred. 2. Inviolable.

SADDLE-BACK ROOF.—A covering to a tower, constructed like the roof of an ordinary church. Some examples of this roof, though uncommon, exist in England; *e.g.* at Brookthorpe, Northamptonshire; at Stone, near Aylesbury, Bucks; at Ickford, in the same county; and at the parish church of St. Nicholas, Emmington, Oxfordshire. A good modern example may be seen in the church of the Blessed Virgin Mary of Freeland, near Eynsham.

ΣΑΓΗ (Σάγη), ΣΑΓΙΟΝ (Σάγιον).—Greek terms for a cloak.

SAGRESTIA.—An old and obsolete Italian term for a sacristy.

"SAID OR SUNG."—An expression used in the Book of Common Prayer to indicate that certain parts of the services are to be chanted according to the old Church method. "To say," technically used, is to recite musically on one note, or, in other words, simply to intone. "To sing" is to recite musically on several notes, as is done in plain chant. The expression "said or sung" gives liberty to the officiating clergyman to adopt either the one kind of singing or the other. There is no Church authority for either "preaching" or "pronouncing" the services of the Church of England.

SAIE.—A thin, well-made serge of delicate texture, used in the making of ecclesiastical vestments.

SAINT (Latin, *sanctus*).—This term has various meanings; *e.g.* (1) a name given to all the baptized, *i.e.* to the faithful, or the members of Christ (Ephesians iii. 5). 2. The same name is given to those who have lived and died in a state of grace, and

now sleep in the rest of Christ. 3. It is particularly and specially bestowed upon those who have been generally reputed to be saints, as well as those who have been formally and regularly canonized by authority in the Roman Catholic Church.

SAINT (TO).—To canonize.

SAINT ANTHONY'S FIRE. — A common name for the disease known as erysipelas; so called because it was frequently cured by St. Anthony.

SAINT JOHN'S BREAD.—The name of a foreign plant.

SAINT JOHN'S WORT.—The name of a plant of the genus *hypericum*.

SAINT-LIKE.—Resembling a saint.

SAINTS' DAYS.—Certain days set apart by Church authority for commemorating those holy men and women whose reputation of goodness, Christian wisdom, sanctity, and other graces is never doubted in the Church. Sometimes the day of a saint's birth is commemorated, more frequently, however, his death; because, like his Master, through death he passed to the portals of everlasting life. Hooker says of the saints, "They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of an endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may, only by looking upon that we do, in a manner read whatsoever we believe."—(*Ecclesiastical Polity*, book v. chap. 51.)

ΣΑΚΚΟΣ (Σάκκος).—A Greek term for sackcloth.

SAKKOS (Greek).—1. Sackcloth or hair-cloth. 2. A tight, sleeveless vestment, commonly made of rich woven or embroidered silk, worn by Oriental patriarchs and metropolitans during Divine Service, corresponding in some degree to the Western dalmatic.

SALLOW SUNDAY.—A Russian term for Palm Sunday.

SALT.—1. Ordinary salt is chloride of sodium. 2. Salt is used for the making of Holy Water, in order to preserve it. There is a blessing of the salt before it is dissolved in the water which is to be hallowed.

SALTIRE (French, *sautoir*).—In heraldry, one of the greater ordinaries, in the form of a cross of St. Andrew, or the letter X.

SALUT.—The French term for the service of the exposition of the Blessed Sacrament, a ceremonial service which was first originated in the seventeenth century, and not generally adopted in the Roman Catholic Church until even a later period.—*See* Benediction of the Blessed Sacrament.

SALUTATIO.—*See* Salutation.

SALUTATION.—1. The act of saluting. 2. The act of paying reverence by the customary words and actions. 3. A technical term by which certain modern writers define the short exclamation, "The Lord be with you," and its response, "And with thy spirit," which frequently occur in the services of the Church.

SALUTATION (THE ANGELIC).—The words which were addressed to the Blessed Virgin Mary by the archangel Gabriel, when he announced to her that she should become the Mother of God:—"Hail, full of grace, the Lord is with thee, blessed art thou amongst women." In its use as a devotion, this formula has had the words, "Blessed is the fruit of thy womb, Jesus," added to the former.

SALUTATORIUM.—1. The saluting-room. 2. The place for salutations, *i.e.* the meeting-room or parlour of a religious house.

SALVABILITY.—The possibility of being saved or admitted to life everlasting.

SALVATION.—1. The act of saving. 2. In theology, the redemption of man from the bondage of sin and liability to eternal death, and the conferring upon him of everlasting happiness. This was done by the Saviour of the World, Jesus Christ.

SAMISIA.—An Oriental term for the alb or surplice.

SAMYT.—Rich brocade, like in kind to satin.

SANCTA SANCTORUM.—A term to designate (1) the presbytery of a church; (2) the chancel; as also (3) the sanctuary.

SANCT-CUP DRAIN.—*See* Piscina.

SANCTUARIA.—A term to designate relics.—*See* Relics.

SANCTUARY.—That portion of a church or chapel in which the altar is placed, and which corresponds with the Holy of Holies of the Jewish temple. The Christian sanctuary may be

said most commonly to extend from the east wall in a westerly direction unto the steps where the faithful kneel to receive the Holy Sacrament.

SANCTUARY-CARPET.—*See* SANCTUARY-CLOTH.

SANCTUARY-CLOTH.—The carpet placed on the steps before an altar.

SANCTUARY-CROSS.— A cross erected with the express purpose of defining specifically the limits of a place of sanctuary in ancient times.

SANCTUARY-LAMP.—A lamp of precious metal, latten, or brass, suspended before the altar in Roman Catholic churches, to indicate that the Blessed Sacrament is reserved there.

SANCTUARY-LIGHTS.—Candles placed on large candlesticks, on each side of the altar in a sanctuary.

SANCTUARY-RING.—A ring fastened to the door of a church or religious house, by holding which those who in times past fled from their persecutors or from justice, were enabled, by a holy and blessed Christian custom, to obtain mercy and sanctuary.

SANCTUS-BELL.—A bell rung at the Sanctus in the Mass. The practice of so ringing a bell arose in the Middle Ages. By the Constitutions of Walter de Cantilupe, Bishop of Worcester, A.D. 1240, it is ordained that, "cum in celebratione Missæ Corpus Domini per manus sacerdotum in altum erigitur, campanella pulsetur, ut per hoc devotio torpentium excitetur, ac aliorum charitas fortius inflammetur." By the Constitutions of John Peckham, Archbishop of Canterbury, A.D. 1281, "In elevatione vero ipsius Corporis Domini pulsetur campana in uno latere, ut populares, quibus celebrationi Missarum non vacat quotidie interesse, ubicunque fuerint, seu in agris, seu in domibus, flectant genua." It appears from these two directions—each of which is but a specimen of other similar canons—that within the church the little hand-bell (*campanella*) was to be rung for the edification of the congregation; while (at least in parish churches) another and larger bell (*campana*) was to sound at the same time for the use of parishioners who were prevented from being present in the body. No doubt, in many churches one bell, audible both within and without the church, served for both purposes; but very generally, or at least frequently, both were made use of. Either or both of these customs are still a portion of our canon law. If not during St. Osmund's days, soon after at least, the custom was, as the priest said the *Sanctus*, &c., to toll three

strokes on a bell. This was not universal then, but practised in certain places. For hanging it so that it might be heard outside, as well as within the church, a little bell-cote often may yet be found built on the peak of the gable, between the chancel and the nave, that the bell-rope might fall at a short distance from the spot where knelt the youth or person who served at Mass. From the first part of its use, this bell obtained the name of the "Saints," "Sanctys," or "Sanctus" bell; and many notices concerning it are to be met with in old Church Accounts. At the other Masses in the chantry chapels, and at the different altars about the church, a small hand-bell was employed for this, among other liturgical uses. In some—very likely in most places—there were two distinct bells, one for the "Sanctus," the other for the elevation: thus, in the inventory of the goods, plate, &c., gathered together for King Edward VI.'s use in the county of Durham, we find, very often, such an entry as this:—"Three bells in the stepell, a lyttell san'ce-bell, a sacring-bell, and a hand-bell" (*Ecc. Proceedings of Bishop Barnes*, ed. Surtees Society, p. lii.). The Council of Exeter, A.D. 1287, decreed that in every church there should be—"Campanella deferenda ad infirmos, et ad elevationem Corporis Christi" (Wilkins's *Concil.*, ii. 139). "In the church of Hawsted, Suffolk," says Cullum, "there still hangs a little bell on the rood-loft; it is about six inches diameter. On hearing the sacring-bell's first tinkle, those in church who were not already on their knees knelt down, and, with upraised hands, worshipped their Maker in the holy housel lifted on high before them." The sanctus-bell remains in many churches; amongst others, at St. Mary's, Thame, Oxon, and at St. Mary's, Prestbury, Gloucestershire.

SANCTUS-LAMP.—*See* Sanctuary-lamp.

SANDALS.—The official shoes of a bishop or abbot; so called because the leather of which they were made was dyed with *sandal-wood*.—(*See* Georgius, *De Lit. Rom.*, vol. i. p. 119.) In Anglo-Saxon times they were commonly worn by all clergymen in holy orders, but soon after St. Osmund's time began to be reserved to bishops. These were commonly of a red colour; and when leather gave place to silk or velvet, richly embroidered, the colour usually remained red. Priests were forbidden to wear coloured sandals by several provincial councils (Wilkins's *Concilia*, vol. ii. p. 703), the decrees of which were embodied in the Statutes both of St. Mary Magdalene and Corpus Christi Colleges, Oxford.

SARCOS.—*See* Rochet.

SAROHT.—An old name for Rochet.—*See* Rochet.

SARUM USE.—A Liturgy drawn up, compiled, or arranged by St. Osmund, Bishop of Salisbury, and commonly used in the dioceses of the province of Canterbury. The other English "Uses" were those of Lincoln, Hereford, York, and Bangor.

SAXON ARCHITECTURE.—*See* ROMANESQUE.

SAXTRY.—*See* SACRISTY.

SAYE.—*See* SAIE.

SCALLAGE (Latin, *scallus*).—A low bench or stool.

SCAPULAR.—*See* SCAPULARY.

SCAPULARY, OR SCAPULAR.—A vestment common to certain religious, consisting of two bands of woollen stuff, one hanging down the back, and the other down the breast. It was first introduced by St. Benedict, and was intended by him to take the place of the ancient ample cowl formerly used.

SCARF.—A stole-like vestment of silk, about a foot wide and ten feet in length, of which various sorts are in use by custom in the Church of England: (1) The episcopal scarf of black silk, worn over the chimere, anciently part of the domestic dress of English bishops; (2) the scarf of the Doctor of Divinity, similar to the former; (3) the scarf of the nobleman's chaplain, anciently of the colour of his livery, but now commonly black; (4) the customary funeral scarf of black silk, worn by clergy and laity alike at the funerals of the upper classes. This latter is placed over the left shoulder, and tied under the right arm.

SCHAFTE.—1. A term to designate a maypole, anciently used on the feast of St. Philip and St. James. 2. A candlestick.

SCHAFTE OF AN ALTAR.—An altar-candlestick.

SCHAFTE (PASCHAL).—A paschal candlestick.

SCHEMA (Greek, *σχῆμα*).—1. Any state, condition, or habit. 2. An ecclesiastical grade. 3. The monastic dress, distinguished as *μικρὸν* and *μέγα*.

ΣΧΗΜΑΤΟΛΟΓΙΟΝ (*Σχηματολόγιον*).—The office for conferring the monastic habit.

SCHOLASTIC DOCTORS (THE).—St. Thomas Aquinas, Dun Scotus, Gabriel Bill, and Roger Bacon.

SCHRAGE.—The German term for a screen or skreen.

SCONCE.—A movable candlestick of brass, latten, or other

metal, sometimes affixed to a wall, placed against a pillar, or let into the rail-moulding of a pew. Sconces were likewise arranged along the top both of the rood-screen and of the side-screens of choirs and lateral chapels, in which, on great festivals, such as Christmas and Candlemas, lighted tapers were placed. — *See* Mortar.

SCREEN.—An enclosure, partition, or parclose, separating a portion of a church, a hall or a room, from the rest. In churches screens are used in various positions, mainly to separate the nave from the choir, to enclose the chancel from the side aisles or chapels, to separate subordinate chapels, to protect tombs, and enclose baptisteries. Generally screens were close, only about four feet from the ground, the upper parts being of open-work. They were both of stone and wood. In the former case they commonly enclosed entirely the sides of a cathedral choir, in the latter they were found in the places already enumerated. The most ancient wooden screen known to exist in England is at Compton Church, in Surrey. Another, less ancient, is to be seen in the chancel of Stanton Harcourt, Oxfordshire. Of Second-Pointed screens some very fine and superior examples exist at Cropredy and Dorchester-upon-Thame, in Oxfordshire, as well as at Thame, in the same county. Both the chancel-screen and that which separates the north transept from the space under the tower are specimens of great beauty and excellence of design, though the latter has been somewhat damaged by neglect and change. Of Third-Pointed screens there are a very large number existing, of many designs, some of the panels in which have been most elaborately painted. Superb metal screens exist in many places both in French and Spanish churches. This material has been used in many English churches since the Catholic revival. One of great beauty has been set up at Hereford; and metal screens of considerable excellence have also been put up in Lichfield and Ely Cathedrals. The example of the tracery in a wooden screen in the accompanying illustration is from the parish church of Handborough, Oxfordshire. (*See* Illustration.)

PANEL OF SCREEN, HANDBOROUGH.

SCRENE.—*See* Screen.

SCRIPTIONALE.—*See* Scriptorium and Scriptoria.

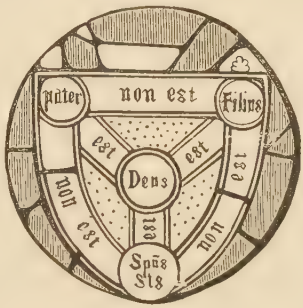
SCRIPTORIA.—The desks of religious houses at which the monks wrote in the Scriptorium.

SCRIPTORIUM.—*See* Abbey and Monastery.

SCUOPHYLACIUM.—A recess near the altar, corresponding with the mediæval "aumbrye," in which the chalice, paten, and every utensil employed in offering the Eucharistic Sacrifice, were anciently deposited immediately after Mass. The Councils of Laodicea and Agatha both refer to this appropriate custom of thus depositing the sacred vessels in such a receptacle.

SCUTUM.—*See* Pome.

SCUTUM FIDEI.—A sacred device, frequently represented in stone and wood-carving, on monumental brasses, in stained glass and ancient paintings, in which the doctrines of the Trinity in Unity and the Unity in Trinity were set forth for the instruction of the faithful. The example in the accompanying woodcut is from stained glass which existed in the south window of the south transept of Thame Church, Oxfordshire, in the year 1829, but which has since disappeared. (*See* Illustration.)



SCUTUM FIDEI.

SEAL (Sax. *sigel, sigle;* Latin, *sigillum;* Ital. *sigillo*).—1. A piece of metal or other hard substance; *e.g.* bone, ivory, usually round or elliptical, on which is engraved some device used for making impressions on wax. 2. The wax set or affixed to an ecclesiastical or legal instrument, duly impressed or stamped with a seal. 3. That which ratifies, confirms, or makes stable. 4. The small stone which is placed over the cavity containing relics in an altar. The use of seals as a mark of authenticity to letters and other instruments in writing is very ancient, and was allowed to be sufficient without signing the name, which few could do of old. Amongst our Saxon ancestors usually those who could write signed their names, and whether they could write or not, affixed the sign of the cross, which custom for persons who cannot write is kept up for the most part to this present time. The use of the seal alone was customary with the Normans.

SEAL (ABBATIAL).—The official formal seal of an abbot.

SEAL (CONSECRATION OF AN EPISCOPAL).—It was customary in many parts of the Church during the Middle Ages to consecrate the seal of a newly-made bishop, with his vestments

and other episcopal insignia. The form of consecration was simple, the seal being blessed with Holy Water. At the death of the bishop his seal or seals (for there were usually more than one) were carefully broken up and destroyed.

SEAL (DECANAL).—The official formal seal of the dean of a cathedral or collegiate church.

SEAL (EPISCOPAL).—The official formal seal of a bishop, attached to letters of orders, licenses, deeds of institution, induction, degradation, and other documents. They represent the arms of the diocese, impaled with the personal arms of the bishop. Bishops commonly have two official seals,—a large and small one. These, in England, on their death, are sent to Lambeth Palace to be defaced and destroyed under the direction of the Archbishop's official.

SEAL OF CONFESSION. — The obligation incurred by a confessor not to reveal, under any circumstances, that which has been mentioned in the Sacrament of Penance.

SHRIEVAL SEAL.

SEAL (SHRIEVAL). — The official seal of a sheriff, which first came into use in the fourteenth century. The documents sealed by such were generally of minor importance. The earliest known example of a shrieval seal is one the matrix of which belongs to the author. It is that of Gilbert Wace, Sheriff of Oxford, A.D. 1372 and 1375, and again in 1379 and 1387. (*See* Illustration.)

SEAL (TO).—1. To fasten with a seal. 2. To affix or set a seal as a mark of authenticity.

SEALED BOOKS. — Certain printed copies of the revised Anglican Prayer-book, as settled at the Savoy Conference, issued A.D. 1662, which, having been examined by the commissioners appointed for that purpose, were certified by them to be correct, and ordered by Act of Parliament to be preserved in certain cathedral and collegiate churches. A folio reprint of the Sealed Book was issued by Pickering in 1844, and again, in 16mo, by Masters in 1848.

SEASON.—1. A fit or suitable time. 2. A short period. 3. A time of some continuance.

SEASONS (ECCLESIASTICAL).—The chief portions of the ecclesiastical year.

SEASONS (THE FOUR).—The four divisions of the year—Spring, Summer, Autumn, and Winter. According to W. Lyndewode, Winter began on the 23rd of November, Spring on the 22nd of February, Summer on the 25th of May, and Autumn on the 24th of August.

SECONDARY.—1. The technical term for a cathedral dignitary of second or secondary rank and position. 2. A minor canon. 3. A præcentor. 4. A singing-clerk.

SECONDARY CLERK.—A lay clerk or singing-man, occupying in cathedral or collegiate churches the *secondary* row of stalls: hence the name.

SECRET.—Those Prayers in the Mass immediately following the *Orate, Fratres;* so called because they are recited by the celebrant in a low voice audible to himself, but not heard by the congregation. The "Secret" varies according to the Sunday, festival, or feria. "*Deinde, manibus extensis, absolute sine* Oremus, *subjungit Orationes Secretas*" (Missale Romanum), "*Et reversus ad altare, sacerdos Secretas Orationes dicat, juxta numerum et ordinem ante dictatum ante Epistolam, ita incipiens,* Oremus" (Missale Sarum).

SECRET (DISCIPLINE OF THE). — *See* Disciplina Arcani.

SECRET DISCIPLINE OF THE CHURCH. — *See* Disciplina Arcani.

SECRET OF THE MASS.—A Prayer in the Mass immediately preceding the Preface; so called because it is said by the celebrant *secretly,* after the address "Orate, Fratres." It is styled by St. Gregory the "Canon of the Secret."—*See* Secret.

SECRET (THE).—*See* Secret of the Mass.

SECRETÆ.—Any prayers said secretly and not aloud. Anciently, at the commencement of the Divine Office, the "Lord's Prayer" and "Hail Mary" were said silently, as also other portions of the same Office. But this rule was abolished in the English Church during the changes which took place three centuries ago, though it still obtains in the Latin communion.

SECRETARIUS.—1. A secretary. The confidential correspondent of a bishop, abbot, head of a college, or other ecclesiastical dignitary. 2. A term sometimes applied to a sacristan.

SECRETLY.—1. Privately. 2. Privily. 3. Not openly. 4. Without the knowledge of others. 5. Not aloud.

SECRETO.—The mode of a priest-celebrant's saying certain "Secretæ"; namely, silently or secretly, and not aloud.

SECT.—A body of persons united in religious or philosophical opinions, but without faith, constituting a school or party by holding certain views.

SECTARIAN.—1. Of or belonging to a sect. 2. One of a sect or party.

SECTARIANISM. — The disposition to dissent from and reject the unchangeable Creed of the Church Universal.

SECULAR.—1. Pertaining to this present world. 2. Not regular; *i.e.* not bound by monastic vows or rules. 3. Not subject to the rules of a religious community. 4. A church officer. 5. A verger or sacristan in a conventual church.

SECULAR PRIESTS.—Priests who are not members of any religious order or monastic community, as opposed to "regulars" or "regular priests," who are members of such orders.

SECULARIZATION. — The act of converting a regular person, place, or benefice into a secular one.

SEDILE.—*See* Sedilia.

SEDILIA.—Three seats for the officiating clergy at the Holy Sacrifice, on the south side of the sanctuary, sometimes placed against the wall, but in England more frequently recessed in it. When they are each level either with the other, the celebrant sits in the centre, with the deacon or gospeller to his right, and the subdeacon or epistoler to his left. When they are arranged on three steps, however, the celebrant sits on the highest, the deacon on the next, and the subdeacon on the lowest. There is a remarkable example of a single sedile at Lenham, in Kent, and another not less so at Beckley, in Oxfordshire. The earliest specimens are not later than the latter part of the twelfth century, and the later are exceedingly numerous. Of Norman work, with zigzag mouldings, there is a fine specimen, A.D. 1140, at St. Mary's, Leicester; another in the same style, only plainer and more severe, at Wellingore, in Lincolnshire. A fine specimen of sedilia, with piscina placed eastwards of it, occurs at Rushden, Northamptonshire, and another, with the ballflower ornament placed in a hollow moulding, at Chesterton, Oxfordshire. There are likewise remarkable examples at Merton, Oxfordshire, and at St. Mary's (the University church), in Oxford.

SEE (Latin, *sedes*).—1. The seat of episcopal authority and jurisdiction: a diocese. 2. The seat, place, or office of a Pope or Patriarch. 3. The throne of a bishop being placed in his cathedral, and the cathedral in the chief city of the diocese, the name of the see is frequently that of the chief city in question.

SEEDED.—A phrase indicating that tapestry, hangings, or church vestments were, for their greater ornamentation, sprinkled over at regular intervals with pearls, anciently called "seeds."

SEELING.—A mediæval mode of spelling "ceiling."

SEEL-STONE.—A mediæval mason's term for that stone which was placed on the top of a niche or tabernacle to crown and complete it. "Item, for garnyshing y^e seel-stone iis ivd." —(*Churchwardens' Accounts of Thame, Oxon.*)

SEGSTEN.—*See* SEXTON.

SEGERSTANE.—*See* SEXTON.

ΣΕΚΡΕΤΟΝ (*Σέκρετον*).—A Greek term (1) for a private chamber attached to a church, and also (2) for a sacristy.

SELOURE.—A mediæval term for a canopy.

SEMANTRON (Greek, *σήμαντρον*).—1. A kind of wooden rattle or hammer used in some Oriental churches instead of a bell. 2. An instrument of brass used for the same purpose. 3. An instrument for signalling to persons at a distance. 4. A bell. 5. A metal drum.

ΣΗΜΕΙΟΦΟΡΟΣ (*Σημειοφόρος*).—A Greek term for a worker of miracles.

SEMI-COPE.—An inferior kind of cope. This term is sometimes applied to a small cope; occasionally to the old black Sarum choral copes, like cloaks without sleeves; and occasionally to a cope of linen, serge, or buckram, unornamented with embroidery.

SEMI-DOUBLE.—An inferior or secondary ecclesiastical festival, ranking next above a simple feast or bare commemoration.

SEMI-FRATER.—A layman, but sometimes a secular cleric, who, having benefited a religious house by gifts, alms, or personal service, was regarded as in some measure belonging to the order or fraternity, having a share in its intercessory prayers and masses both before and after death.

SEMINARIST. — A Roman Catholic priest who has been educated in a seminary.

SEMINARY (Latin, *seminarium*).—1. A seed-plot; ground where seed is planted for producing plants for transplantation. 2. A place of education. 3. A school, college, or academy in which young persons are instructed in the several branches of learning.

SEMINARY PRIEST.—A name given in England to Roman Catholic clergy during the seventeenth century, on account of their having been educated and prepared for holy orders in one of the foreign seminaries; *e.g.*, Rheims, Douay, or Toulouse.

SEMINED. — 1. Covered with seeds. 2. Seeded. — *See* SEEDED.

ΣΕΜΝΗ (Σεμνὴ).—A Greek term for a nun.

ΣΕΜΝΙΟΝ (Σέμνιον).—A Greek term for a monastery.

ΣΕΜΝΟΣ (Σεμνὸς).—A Greek term for a monk.

SEMPECTA.—A term to designate any monk who had passed fifty years in a monastery, and was excused from regular duties because of age and infirmity.

SENDEL.—A kind of taffeta, frequently used of old in the making of ecclesiastical vestments.

SENESCHAL.—A steward.

SENIOR.—1. The title in some continental cathedrals and collegiate churches for the dean or provost. 2. The head of a college. 3. A monk more than fifty years old, who by custom was excused from serving certain monastic offices because of his age. 4. An arch-priest. 5. A chief canon.

SENTENCE (DEFINITIVE).—A sentence pronounced by an ecclesiastical judge, which closes and puts an end to a controversial suit, and has reference to the chief subject or principal matter in dispute.

SENTENCE (INTERLOCUTORY).—A sentence pronounced by an ecclesiastical judge, which determines or settles some incidental question which has arisen in the progress of an ecclesiastical suit.

SENTENCE OF DEPRIVATION. — A sentence by which the vicar or rector of a parish is formally deprived of his prefer-

ment, after due hearing and examination before, and by the authority of, an ecclesiastical judge.

SENTENCES.—The unarranged texts of Scripture, or preliminary antiphons, which in the Prayer-book of the Anglican Church form a part of the introduction to Matins and Evensong.

SENTENCES (OFFERTORY). — The texts of Scripture either said or sung at the time of the Offertory in the Anglican form for the celebration of the Holy Eucharist.—*See* OFFERTORY.

SEPTFOIL. — An architectural ornament which has seven cusps or points.

SEPTUAGESIMA. — 1. The seventieth, *i. e.* the Sunday which falls about seventy days before Easter-day. 2. The period intervening between that Sunday and the season of Lent.

SEPTUAGESIMAL.—Consisting of seventy.

SEPTUAGINT (Latin, *septuaginta*).—The Greek version of the Holy Scriptures made by *seventy-two* persons at Alexandria, about two hundred and eighty years before the Christian era, and hence so called.

SEPTUARY (Latin, *septem*).—Something composed of seven; a week.

SEPTUM. — A term used by certain seventeenth-century Anglican writers for the fixed or movable rail, placed on each side of the entrance of the sanctuary, to support the communicants when they knelt to receive the Lord's Body and Blood.

SEPULCHRE. — A receptacle for the Blessed Sacrament, which is reserved amongst the Latins from the Mass of Maundy-Thursday. There is a good example of an Eastern sepulchre in the north chapel of the church of St. Mary, Haddenham, in Buckinghamshire.—*See* EASTER SEPULCHRE.

SEQUENCE.—1. A term used to designate the pneuma or prolonged melodious tone or note of the "Alleluia" in the services of the Church. 2. A term describing the formal announcement of the Gospel for the day in the Mass. 3. A hymn in metre.

SEQUESTRATION.—1. This term signifies the separating or setting aside of a thing in controversy from the possession of

both parties who contend for it; and it is twofold,—(*a*) voluntary and (*β*) necessary. Voluntary sequestration is that which is done by consent of each party; necessary, is that which the judge, of his authority, does, whether the party will consent or not. 2. A sequestration is also a kind of execution for debt, especially in the case of a beneficed clerk, of the profits and proceeds of the benefice, to be paid over to him who obtained the judgment, until the debt is satisfied.

SERAPH.—An angel of the highest order.

SERAPHIC.—Pertaining to a seraph.

SERAPHIC DOCTOR (THE).—A title commonly given to St. Bonaventure, of the order of St. Francis; born at Bagnarea, in Tuscany, A.D. 1221; died at Lyons, July 14th, 1274.

SERAPHIC HYMN. — A term for the Ter-Sanctus, or "Holy, Holy, Holy," which concludes the Preface in the Communion Service. Its basis is found in Isaiah vi. 3. The hymn itself occurs in every ancient Liturgy.

SERAPHIM.—The Hebrew plural of seraph; angels of the highest order in the celestial hierarchy.—*See* Angels, Nine Orders of.

SERAPHINA. — A keyed wind instrument, the tones of which are produced by the play of wind upon metallic reeds, as in the accordeon. It consists, like the organ, of a key-board, wind-chest, and bellows.

SERJEANT-AT-ARMS.—An officer attending on the person of the king, to arrest offending subjects of high rank and condition.

SERJEANT-AT-LAW. — The highest degree taken in the common law.

SERJEANT-AT-MACE. — An officer who bears the mace before a mayor, or chief officer of a city.

SERJEANT-SERVITOR.—A servant in a monastic house.

SERMOLOGUS.—1. A volume containing various sermons by Fathers, Popes, and Doctors of the Church, forming a portion of the book commonly known as "Legenda." 2. Any volume of sermons. 3. A commentary, in the form of a sermon, on the Pontifical.

SERMON.—A discourse delivered in public, more frequently during Divine service in church, by a cleric having authority

to preach, with the object of imparting religious instruction to the faithful, commonly founded on some specific text or portion of Holy Scripture. Sermons are either written or extemporary, and may be divided into (1) dogmatic, (2) moral, (3) simple, (4) expository, (5) familiar, (6) argumentative, and (7) hortatory.

SERVE (TO).—A technical expression for ministering to a priest during his act of saying Mass, or offering the Christian Sacrifice.

SERVER (Latin, *adjutor*).—One who assists the priest at the celebration of the Holy Eucharist by lighting the altar tapers, arranging the books, bringing the bread, wine, and water for the Sacrifice, and by making the appointed responses, in the name and behalf of the assembled congregation. Sometimes called "Adjutor." Since the minor orders have been practically dropped in the Western Church, any Christian boy, duly trained, has been permitted, by custom and tacit ecclesiastical authority, to serve at the altar.

SERVICE. — A technical term to describe certain English musical compositions for the Canticles in the Morning and Evening Services of the Book of Common Prayer.

SERVICE-BOOK OF THE CHURCH OF ENGLAND.—Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, &c.

SERVICE-BOOKS OF THE GREEK CHURCH. — 1. The Euchologion or Missal. 2. The Menœa or Breviary. 3. The Pentecostarion or Service-book for Whitsuntide. 4. The Paracletice or Ferial Office for two months; and (5) the Triodion or Lenten volume.

SERVICE-BOOKS OF THE LATIN CHURCH.—1. The Missal. 2. The Pontifical. 3. The Day Hours. 4. The Breviary. 5. The Ritual. 6. The Processional. 7. The Ceremonial for Bishops. 8. The Benedictional.

SERVICE (DIVINE).—1. Any religious service; but (2) more especially the Holy Eucharist.

SERVICE (THE).—The Holy Christian Sacrifice.

SERVING-DRESS.—*See* SERVING-ROBE.

SERVING-ROBE.—A surplice.

SERVITES.—A mendicant order, founded towards the close of the thirteenth century, by a Florentine physician. They were

pledged by their vows to serve and minister to the poorest of the flock of Christ, and regarded themselves as servants of Mary, and under Her especial protection. Their dress was a cassock of serge, a cloak, a scapular, and an alms-bag. They were extremely popular during the sixteenth century, because of their many works of charity, when some of the more ancient religious orders were satirized and condemned.

SERVITES OF MARY.—*See* SERVITES.

SET-OFF.—A technical term in architecture for the projecting part of a buttress.

SEVEN CAPITAL SINS (THE).—*See* SEVEN DEADLY SINS.

SEVEN CHIEF VIRTUES (THE).—(1) Faith, (2) Hope, (3) Charity, (4) Prudence, (5) Temperance, (6) Chastity, and (7) Fortitude.

SEVEN DAYS AFTER.—The term by which the octave of a festival is described in the Book of Common Prayer. Thus the Proper Prefaces in the Communion Service, except that for Trinity Sunday, are to be said upon certain days, and likewise during seven days afterwards.

SEVEN DEADLY SINS (THE).—(1) Pride, (2) Anger, (3) Envy, (4) Sloth, (5) Lust, (6) Covetousness, and (7) Gluttony.

SEVEN GIFTS OF THE HOLY GHOST (THE). — (1) Wisdom, (2) Understanding, (3) Counsel, (4) Ghostly Strength or Fortitude, (5) Knowledge, (6) True Godliness or Piety, (7) the Fear of the Lord.

SEVEN SACRAMENTS (THE). — (1) Baptism, (2) Confirmation, (3) the Holy Eucharist, (4) Penance, (5) Holy Orders, (6) Matrimony, and (7) Extreme Unction.

SEVERIE.—An ancient term, used to designate a single bay or vault of a ceiling.

SEXAGESIMA.—The sixtieth, *i.e.* the Sunday which falls about the sixtieth day before Easter Sunday.

SEXAGESIMAL.—Pertaining to the number of sixty.

SEXT.—The fifth of the Seven Canonical Hours of Prayer, usually recited at noon.

SEXTARY.—A sacrist, sacristan, or sexton.

SEXTON, OR SACRISTAN.—The church official appointed

to take charge of the *ornamenta* and holy things used in Divine service, usually preserved in the sacristy. He is a person so far regarded by the common law as one who has a freehold in his office; and therefore, though he may be punished, yet he cannot be deprived by ecclesiastical censures.

SEXTONSHIP.—The office of a sexton.

SEXTRY.—*See* SEXTARY.

SEXTUS.—A term, in the ancient canon law, to signify a collection of Decretals made by Pope Boniface VIII.; thus called from the title, *Liber Sextus*, and being an addition to the five volumes of Decretals collected by Gregory IX. The persons reputed to have been commissioned to draw it up were William de Mandegotte, archbishop of Ambrun, Berenger, bishop of Bezieres, and Richard, bishop of Sienna.

SHAFT.—That portion of a pillar between the capital and base. It is sometimes called a "virge."

SHALLOON.—A mediæval texture, chiefly made of silk, thick and lasting in its substance, frequently used for ecclesiastical vestments and church hangings. It was so called because it originally came from Châlons. The term is in use in parts of England to the present day.

SHAVING-MAN.—The officer—frequently a doorkeeper, as at St. Mary Magdalene College, Oxford—whose duty it was to shave the beards of the clerics in a college or religious house.

SHAWM.—1. A musical instrument. 2. A pipe or hautboy.

SHEER-THURSDAY. — A term to designate Maundy-Thursday. Some derive it from the custom which was current of cutting, trimming, and shearing the beard on that day, preparatory to Easter.

SHEMITIC.—Of or pertaining to Shem, the son of Noah.

SHEMITIC LANGUAGES. — The Chaldee, Arabic, Syriac, Hebrew, Samaritan, Ethiopic, and Ancient Phœnician.

SHINGLES.—A term used to designate square pieces of oak used in lieu of tiles in covering church spires.

SHIP (Latin, *navis, navicula*).—A term used to designate the vessel, formed like a ship, in which incense is kept. It was also called a boat.—*See* INCENSE-BOAT.

SHRIFT.—The act of absolving a penitent.

SHRIFT-HAND.—The priest's right hand; that is, the hand used in shriving a penitent.

SHRIFT-MARK.—*See* SHRIFT-SIGN.

SHRIFT-SIGN.—The sign of the cross used by the priest in shriving a penitent.

SHRINE (Saxon, *scrin*; German, *schrein*; Latin, *scrinium*).—The receptacle of the body or relics of a saint; a case or box: hence a reliquary, a tomb, or a special construction for relics. Shrines were either (1) portable or (2) stationary, and there are several existing examples of each. 1. There are two ancient stationary coped shrines of Norman character at Canterbury and Peterborough, and three of a later date at Chester and Westminster. Anciently there were shrines in almost every cathedral and large parish church; *e. g.*, St. Cuthbert's, at Durham; St. Frideswide's, at Oxford; St. William's, at York; St. Thomas of Canterbury's, at Canterbury; St. Chad's, at Lichfield; St. Osmund's, at Salisbury; St. Paulinus's, at Rochester; St. Ethelbert's, at Hereford; St. Richard's, at Chichester; St. Hugh's, at Lincoln; St. Wilfred's, at Ripon, and many others. The relics of St. Cuthbert remain at Durham, and those of St. Edward the Confessor at Westminster. As Dr. Neale wrote:—

> "Yet two at least in their holy shrines have escaped the spoiler's hand,
> And Saint Cuthbert and Saint Edward might alone redeem a land."

2. Portable shrines containing saints' relics were commonly shaped like coped boxes, covered with precious metal, enamels, and engraving. They were arranged above and behind an altar, on rood or other beams, and lamps were suspended before or around them. Three examples remain in the British Museum, four at South Kensington, one in the collection of the Society of Antiquaries, one at Shipley, in Sussex, and several in the collections of private individuals. Abroad examples of both kinds are very numerous of almost every age, date, and character. Specimens of good design and considerable beauty may be seen at Cologne, Rouen, Paris, Bruges, Florence, Metz, Nuremberg, Aix-la-Chapelle, Evreux, and Drontheim. The example of a portable shrine here given, is from the pencil of the late Mr. Welby Pugin. It is in shape like a chapel, with aisles and clerestory. Each side is divided into six panels, cusped and crocketed, with ornamental buttresses between, and flowing buttresses above to connect the upper and lower portions. Figures of saints are represented in each lower panel. In the centre of the roof is a rectangular canopied flèche, in which stands the figure of the saint whose

relics are preserved within. The shrine consists of beaten, en-

SHRINE, FROM A DRAWING BY THE LATE MR. WELBY PUGIN.

graved, and embossed metal-work, richly jewelled and ornamented. (*See* Illustration.)

SHRINE-CLERK.—*See* Oblationer.

SHRINE-CLOTH.—The curtain hanging before a shrine.

SHRINE-KEEPER.—*See* Oblationer.

SHRINE-MAN.—*See* Oblationer.

SHRINE-VEIL.—*See* Shrine-cloth.

SHRIVE (TO).—1. To absolve a penitent after private confession. 2. To take or receive a confession. 3. To enjoin, give, or impose a penance after confession. Originally, merely "to enjoin," from the Saxon *scrifan*.

SHRIVER.—A confessor.

SHRIVING-CLERK.—1. A parish priest. 2. A confessor. 3. A penitentiary.

SHRIVING-HAND.—That hand by which the sign of the cross is made by the priest over the penitent in pronouncing absolution, *i. e.* the right hand.

SHRIVING-PEW.

SHRIVING-MARK.—*See* Shriving-sign.

SHRIVING-PEW.—A term sometimes applied to a confessional. The accompanying illustration represents an ancient constructional confessional or shriving-pew at Tanfield, near Ripon, Yorkshire, supposed by competent authorities to be almost unique. Only the interior is here represented. (*See* Illustration.)

SHRIVING-SIGN.—That sign used or made by the priest with his right hand in giving absolution, *i. e.* the sign of the cross.

SHROUD.—A protection; a cover: hence a covering or dress for the grave; *i. e.* a winding-sheet.

SHROUDS (THE).—A term for a covered walk or cloister in the Old Cathedral of St. Paul, London.

SHROVE-BOX.—*See* Confessional, and Shriving-pew.

SHROVE-HAND.—The hand with which a penitent is shriven; *i.e.* the right hand.

SHROVE-SIGN.—The sign of the cross, made by the priest over the penitent when shriving him.

SHROVE-SUNDAY.—Quinquagesima Sunday; *i.e.* the Sunday before Shrove-Tuesday.

SHROVE-TIDE.—1. The period between the evening of the Saturday before Quinquagesima Sunday and the morning of Ash-Wednesday; *i.e.*, that time when, preparatory to the Lenten season, the faithful were shriven. 2. Confession-tide.

SHROVE (TO).—To join in the festivities of Shrove-tide.

SHROVE-TUESDAY.—The Tuesday before Ash-Wednesday, Confession-Tuesday. The day on which the faithful of the Western Church are expected to make their private confession in preparation for the right use of Lent and Easter. To shrive is technically to forgive, though anciently it signified to enjoin, *i.e.* to enjoin a penance: hence Shrove-Tuesday is the day on which people go to confession or penance, and are shriven.

SHROVING.—The festivity of Shrove-tide.

SHRYVING-CLOTH.—Some antiquaries hold that this was the veil which was hung before the rood-loft in Lent; others believe it to have been a head-veil assumed by women when they went to confession in church; for, as confessionals probably did not generally exist in the ancient Church of England, a "shryving-cloth" may have been found convenient in protecting the penitent, *i. e.* the person confessing, from the public gaze. The latter explanation seems at least reasonable and probable.

SIBYL (Latin, *sibylla*).—In Pagan antiquity the sibyls were certain women endowed with the spirit of prophecy. It is asserted that twelve sibyls, in various parts of the world, foretold the advent and history of our Divine Lord; consequently, these sibyls are not only referred to in Christian writers, *e.g.* St. Clement of Alexandria, St. Jerome and St. Augustine, but their prophecies are alluded to in the *Dies Iræ*. They are represented as women of tall and commanding mien, robed in long tunics jewelled and embroidered. Both in sculpture and illuminations representations of them may be seen. The sibyls were as follows:—(1) Libyan, (2) Persian, (3) Egyptian, (4) Cumæan, (5) Samian, (6) European, (7) Cimmerian, (8) Tiburtine, (9) Delphic, (10) Italian, (11) Hellespontine, (12) Phrygian.

SIDESMEN.—*See* SYDESMEN.

SIGILL.—A seal or signature.

SILENT SERVICES.—1. The special services of Holy Week. 2. Meditations.

SILENT WEEK.—*See* Holy Week.

SIMONIAC. — One who buys or sells preferment in the Church.

SIMONY. — The sin of officially bestowing the gift or grace of holy orders for money, temporal gain, or their equivalents. (*See* Acts viii. 20.) It is so called from Simon Magus, here referred to. Simony is sometimes defined as a corrupt contract for a presentation to any benefice of the Church for money, gift, or reward. Simony has been formally forbidden by the Western Church as well as by the Church of England both before and after the Reformation.

SIMULACHRE (Latin, *simulacrum*). — 1. An image. 2. A representation. 3. A picture.

SIN-BORN.—1. Derived from sin. 2. Born in sin.

SINDON.—1. A napkin. 2. A cloth for holding and enclosing the bread offered for the Holy Eucharist in the Eastern Church. 3. A term sometimes applied to the communion-cloth which the faithful in certain parts of the Church hold before them when partaking of the Blessed Sacrament. 4. In the Liturgy of the Church of Milan this term is applied to the linen cloth which covers the altar-slab.

SINDONARY.—A napkin.—*See* Sindon.

SINECURE.—1. A benefice of pecuniary value,—sometimes a rectory, otherwise a vicarage, in which there is neither church nor population. 2. A benefice in which a rector (clerical or lay) receives the tithes, though the cure of souls, legally and ecclesiastically, belongs to some clerk. 3. A benefice in which there is both rector and vicar; in which case the duty commonly rests with the vicar, and the rectory is what is called a sinecure; but no church in which there is but one incumbent is properly a sinecure. A church may be down, or the parish become destitute of parishioners, but still there is not a sinecure, for the incumbent is under an obligation of performing Divine service if the church should be rebuilt, or the parish become inhabited.

SINECURIST.—One who enjoys a sinecure.

SINGERS.—Those who officially take part in singing the

services of the sanctuary. In the early Church they were a distinct order—in fact, one of the minor orders,—and were solemnly set apart by a rite of ordination or solemn appointment. The fourth Council of Carthage, A.D. 398, enjoined their public ordination by a specific form of words, and they are mentioned by name in the ancient Liturgy of the Church of Alexandria. In the Middle Ages special schools were set up for the regular instruction of ecclesiastical singers, a useful rule still observed in our ancient cathedrals and collegiate foundations. Some modern Church of England institutions have followed the ancient rule and custom in this particular.

SINGING-BREAD.—*See* SINGING-CAKES.

SINGING-CAKES.—The ancient term for the priest's bread or wafer used in the Christian Sacrifice. In Queen Elizabeth's Injunctions it is ordered that they be round as heretofore, but somewhat thicker, and without the usual imprint of a crucifix, a cross, or the sacred monograms, I.H.S. or XPS.—*See* ALTAR-BREAD.

SINGING-MAN.—A clerk or man-chorister in a cathedral, collegiate, or parish church.

SIPHON.—*See* CALAMUS.

SI QUIS (Latin, "If any one").—These words give the name to a public notification by a candidate for orders of his intention to make inquiry if any legal impediment can be justly, duly, and properly alleged against him.

SIR.—A title of honour, equivalent to the Latin "Dominus," anciently given to priests, who were in England commonly called "Sir Johns." This title is found on certain monumental brasses and other inscriptions of an early date, though the term "Magister" is also very often and more commonly applied to the clergy in the century immediately preceding the Reformation.

SISTERHOOD.—A body of women living together under rule or vows, and sometimes under both, united in one faith and worship, and engaged in practising the corporal works of mercy.

SITHCONDMEN.—*See* SYDESMEN and SYNODSMEN.

SITHESMEN.—*See* SYDESMEN and SYNODSMEN.

ΣΚΑΡΑΜΑΓΚΟΝ (*Σκαράμαγκον*).—A Greek term, not commonly used, to designate an out-door cope. The *cappa pluvialis*.

SKEPTIC.—A person who doubts the existence of God, or the special truths of the Christian religion.

ΣΚΕΥΟΦΥΛΑΚΙΟΝ (*Σκευοφυλάκιον*).—A Greek term (1) for the vestry of a church; as also (2) for an aumbrey.

ΣΚΕΥΟΦΥΛΑΞ (*Σκευοφύλαξ*).—A Greek term for the sacristan or keeper of the sacred vessels.

ΣΚΙΑΔΙΟΝ (*Σκιάδιον*).—A Greek term for an ecclesiastical cap.

ΣΚΟΥΦΙΑ (*Σκουφία*).—A Greek term for the official cap of an Oriental priest.

SKREEN.—*See* SCREEN.

SKULL-CAP.—*See* ZUCHETTO.

SOCINIAN.—A follower of Socinus, a native of Sienna, in Tuscany, who founded the heretical sect of Socinians.

SOCINIANISM.—The heretical opinions of Faustus Socinus, who maintained our Blessed Saviour to have been a mere man specially inspired, who denied His divinity as well as the all-sufficient and perfect atonement made by Him, and who wholly repudiated the fact of man's original sin.

SOLA.—A term used in old English registers to designate a spinster.

SOLAR.—1. The mediæval term for an upper chamber, withdrawing-room, state sleeping-room, or gallery in a country residence. 2. A terrace over the side-aisles of an Oriental church. 3. An open gallery overlooking a cloister or chapel in a religious house for women.

SOLEMN SERVICE.—A modern Anglican term used to signify a choral celebration of the Holy Eucharist, with priest, deacon, and subdeacon, or with music. It is equivalent to the "High Mass" or "Solemn Mass" of the Roman Catholics, and if used of Evening Service, is the same as "Solemn Vespers."

SOLEMNITIES (THE).—An ancient term to designate the Holy Eucharist.

SOLEMNIZATION.—The act of solemnizing.

SOLEMNIZE (TO).—1. To celebrate; to signify or honour by ceremonies. 2. To perform religiously at stated periods and for particular purposes. 4. To make reverential, grave, or serious.

SOLEMNLY.—(1) With gravity, (2) with religious reverence, (3) with seriousness.

SOLE OF WINDOW.—A window-sill.

SOLIFIDIAN (Latin, *solus* and *fides*).—One who maintains that faith alone without works is all that is necessary to justification.

SOLIFIDIANISM.—The tenets of Solifidians.

SOLITARY.—1. A hermit. 2. A religious of a contemplative order.

SOLLAR.—*See* SOLAR.

SOLUS.—A term used in old English registers to designate a bachelor.

SOLUTA.—A term sometimes used in old English registers to designate a spinster.

SOMATIC (Greek, σωματικός).—Pertaining to a body.

SOMATIST.—1. One who admits the existence of corporeal or material beings only. 2. One who denies the existence of spiritual substances.

SOMATOLOGY.—The doctrine of bodies or material substances.

SOMMERBEAM.—A chief beam or girder in a floor. A term frequently found in monastic inventories.

SONG (Saxon, *song;* Dan. *zang;* German, *sang*). — 1. In general that which is sung or uttered with musical modulations. 2. A poetical composition. 3. Poetry. 4. A little poem. 5. Hymns. 6. Canticles. 7. Verse.

SONG OF SONGS.—The Book of the Canticles, or the Song of Solomon,—one of the mystical books of Holy Scripture not often read in Divine Service.

SONGS OF DEGREES.—The technical title for the fifteen psalms, beginning with Psalm cxx., *Ad Dominum,* to Psalm cxxiv., *Ecce Nunc,* known also as the Gradual Psalms.—*See* GRADUAL PSALMS.

SOUL-BELL.—The passing-bell, rung on the decease of a person.

SOUL-CAKES.—A term used for the doles of sweetened bread, anciently distributed at the church doors on All-Souls' day (November 2) by the rich to the poor. They were frequently

stamped with the impression of a cross, or were triangular in form, and were given away with inscriptions on paper or parchment, soliciting the prayers of the receivers for the souls of certain departed persons, whose names were thus put on record. Some of the earliest specimens of block-printing consist of "soul-papers," as they were termed.

SOUL-CHIME.—The ringing of the passing-bell.

SOUL-MASS.—Mass for the dead.

SOUL-PAPERS.—*See* SOUL-CAKES.

SOUL'S-COT, OR SOUL-SCOT.—A term for the payment made at the grave to the parish priest, in whose church the service for the departed had been said.

SOUL-SEAT.—That place where the friends of a departed Christian in the Middle Ages offered alms, at or near the high altar, for the use of the clergy, the benefit of the Church, and for the good estate of the departed soul. While offering, they recited the Psalm *De Profundis*, and then a versicle and response, asking for eternal rest and peace for the person passed away.

SOUL-SERVICE.—Mass for the departed.

SOUND-HOLES.—Perforations in the wooden shutters of the belfry windows in church towers for allowing the sound of the bells to be heard. In early times they were simply horizontal divisions, obtained by the arrangement of the planks used; afterwards, the perforations were ornamental in character, shaped like a trefoil or quatrefoil, and harmonized with the character of the structure.

SOUNDING-BOARD. — A board or structure, canopy or tester, with a flat surface, suspended over a pulpit, to prevent the sound of the preacher's voice from ascending, and thus propagating it further in a horizontal direction.

SOUSE.—An ancient English term for a corbel.

SOUTH END.—The end of an altar on the south or epistle side; that is, on the right-hand side of a person looking eastwards towards it.

SOUTH SIDE.—The side of an altar on the south or epistle side; that is, on the right-hand side of a person looking eastward towards it. That part of the altar at which the priest, during the Mass, says or sings the Collects and the Epistle for the day.

SPANDREL.—The triangular space included between the arch of a doorway and the rectangle formed by the outer mouldings over it.

SPAN OF AN ARCH.—The breadth of the opening between the imposts.

SPAN-PIECE.—The name given in parts of England to the collar-beam of a pointed roof.

SPAR.—1. A mediæval term for the timbers of various kinds used in the construction of houses, monasteries, churches, and other buildings. 2. A wooden bracket which supports the sommerbeam by the sides of a doorway.

SPATULARIA.—A term found in English inventories of Ecclesiastical vestments, descriptive of the ornamental apparels placed round the neck and wrists of the alb.

SPECIAL CONFESSION.—A confession of sin made by a particular person to a particular priest, in contradistinction to the general confession made by a congregation repeating a form of public confession after the priest or minister.

SPECIAL INTENTION.—1. The act of specially intending. 2. The celebration of the Christian Sacrifice with the object of gaining some particular gift or grace. 3. The act of receiving the Holy Communion with the object of obtaining some particular grace.

SPECIAL PSALMS.—An Anglican term to designate the fact that "Proper Psalms on certain days" are appointed to be used in the Matins and Evensong of the Church of England. These days are, Christmas-day, Ash-Wednesday, Good Friday, Easter-day, Ascension-day, and Whitsun-day.

SPECIES.—1. Sort. 2. Kind. 3. Appearance to the senses. 4. Visible or sensible representation. In Eucharistic theology the "species" is the outward and visible part in the Blessed Sacrament of the Altar.

SPEKE-HOUSE.—A room for conversation.—*See* PARLOUR.

SPERE.—A term for the screen across the lower end of a monastic hall.

SPERVARE.—*See* SPERVER.

SPERVER.—A term for the tester, canopy, or covering of an altar or shrine.

SPIKENARD.—A precious ointment or balm, so called from *spica nardi*, a vegetable ear or spicy shrub, growing in India and Syria. Much difference of opinion exists as to what this composition was. Some hold that it was made from lavender, called *spica* in the East, because among all the verticillated plants this alone bears a spike. Pliny has described the lavender plant under the name *nardus*. There seems, consequently, considerable reason to coincide in this supposition. Amongst the Romans, at the time of the introduction of Christianity, the art of making odorous balms and sweetly-spiced ointments appears to have been considerable.

SPIRE.—A body that shoots up to a point; a tapering body. An acutely-pointed termination given to turrets and towers forming their roof, and usually carried up to a great height. Spires came in, as is generally admitted, soon after the introduction of the Norman style of architecture. These were generally circular or octagonal, and in comparison with later examples, low. They were usually constructed of stone. First-Pointed examples which exist show great elevation given to spires, though they were less acute than those of a later period. The spire of the Cathedral church of Christ at Oxford is a fine and remarkable example. Under the Second-Pointed style the spires were very acute, having parapets and gutters around them, but did not materially differ from those of an earlier date. Examples of this style occur at Newark, St. Mary's Church, Oxford, and at Heckington, Lincolnshire. In the Third-Pointed style the same general arrangement and design was carried out, though broach spires—that is, spires which rose from the exterior of the tower walls—were generally abandoned. The churches of St. Michael, Coventry, and Louth, Lincolnshire, are remarkable examples of this style. Those referred to were all of stone. Anciently, spires were sometimes made of timber, and covered either with lead or shingles. Many examples of the latter occur in Essex, Sussex, and Kent. A dwarf spire, covered with lead, stands on the tower of St. Mary's Church, Aylesbury. Small spires of open work, made of timber, are sometimes placed at the east end of the naves of large foreign churches. In some of these the Lady-bell or Sanctus-bell is placed.

SPIRE CROSS.—In mediæval times every church spire was crowned and surmounted by an ornamental cross. Its form was very varied, and frequently the representation of a cock was placed at the top, while at the foot of the cross was a globe, signifying here, as in the case of the royal orb, surmounted by the emblem of Christianity, the influence and power of the cross

over the world. The richest examples of spire-crosses are found in France and Germany. That from the pencil of the late Mr. Pugin, in the accompanying woodcut, is not unlike the cross surmounting the spire of Amiens Cathedral. Formed of bands of iron, with a quatrefoil at the juncture, it has two archaic fleurs-de-lys at the extremity of the arms, and is adorned with trefoils along its edges throughout. (*See* Illustration.)

SPIRE CROSS.

SPIRITUAL COMMUNION.—The mental act of holding communion with our Blessed Saviour in the sacrament of the Eucharist, without actually partaking of It.

SPIRITUAL CORPORATION.—A spiritual corporation is one, the members of which are entirely spiritual persons, as bishops, archdeacons, parsons, and vicars, who are *sole* corporations; also deans and chapters, as formerly abbots and convents, are bodies *aggregate*.

SPIRITUAL RELATIONSHIP.—A relationship effected through some religious or spiritual act, such, for example, as that between godparents and godchildren.

SPIRITUALITIES (GUARDIAN OF THE).—The archbishop is the guardian of the spiritualities during the vacancy of a bishopric; and when an archbishopric is vacant, the dean and chapter of his diocese are guardians of the spiritualities, who exercise all ecclesiastical jurisdiction during the vacancy.

SPITAL.—A hospital, usually a place of refuge for lepers.

SPLAY.—The expansion given to doors, windows, and other openings in walls, by which means, in the case of windows, light is extended considerably in the interior of Pointed architectural buildings.

SPONGE (HOLY).—A sponge used in the Oriental Church for cleansing the chalice or paten in the Sacrifice of the Holy Eucharist.

SPONSA CHRISTI.—The first words of a hymn for All-Saints' day, an English version of which runs as follows :—

"Spouse of Christ in arms contending
O'er each clime beneath the sun,
Mix with prayers for help descending,
Notes of praise for triumphs won.
As the Church to-day rejoices
All her Saints in one to join,
So from earth let all our voices
Rise in melody divine."

SPONSAGE (TOKEN OF).—That which is given and received by the witnesses or contracting parties in the case of espousals, as a token of such act or witnessing to such act.

SPONSALIA.—1. Espousals. 2. Contract either of present or future marriage.

SPONSOR.—1. A surety ; one who binds himself to answer for another, and is responsible for his default. 2. A name given to those who, at the baptism of infants, accept and profess the Christian faith in their name, and guarantee then religious education in the faith and fear of God. 3. A godfather or godmother.

SPOON.—A vessel used both in preparing the chalice for the Christian Sacrifice, and also for distributing the Blessed Sacrament to the faithful generally, to the infirm and to the sick. In the first case, the bowl is perforated, in order that any impurities in the altar wine may be easily and simply removed ; in the other the bowl is solid, and the handle usually made in the form of a cross. Many ancient examples exist. The spoon is likewise used in the ceremonies of a coronation.

SPRINKLER.—*See* ASPERGILLUM.

SPURR MONEY.—A term for a fine levied by custom on behalf of the choristers of certain old foundations, on persons entering the church.

SPY-WEDNESDAY.—An old term for the Wednesday in Holy Week, so called because of the work which Judas Iscariot carried on upon that day, when he went forth to make preparations for the betrayal of his Lord and Master.

SQUILLERY.—An old English term for scullery ; *e.g.*, for the scullery of a monastic house or episcopal palace.

SQUINCH.—A term to designate a small arch formed across

the corner angle of a tower in Pointed architecture, to support the alternate sides of octagonal spires, lanterns, &c.

SQUINT.—*See* Hagioscope.

STABAT MATER.—The first words of a lofty, dignified, and grand Latin hymn on the Crucifixion, commonly attributed to Jacobus or Jacopone, an Italian noble, born at Todi, in Umbria. He was a Franciscan, and noted for his piety and devotion. He died at his birthplace in 1306. His epitaph runs as follows:—"Ossa B. Jacoponi de Benedictis, Tudertini, qui, stultus propter, novâ mundum arte delusit et cœlum rapuit."

STAGE.—In architecture a step, floor, or storey.

STALL.—A fixed wooden seat, enclosed either partially or wholly at the back and sides. In all large churches of old there was a range of wooden stalls on each side, as well as at the west end of the choir, which seats were separated from each other by large projecting elbows with fixed desks before them. In cathedral, collegiate, prebendal, and other large churches the stalls were enclosed at the back with ornamental panelling, and were surmounted by overhanging canopies of tabernacle-work, often carried to a considerable height, and enriched with pinnacles, pierced tracery, crockets, and other rich carving. Such specimens can be found in most of our ancient cathedrals. In ordinary parish churches the stalls were without canopies, and frequently had no panelling at the back above the level of the arms; but in some instances the walls over them were lined with wooden panels and a cornice above, as may be seen in the church of St. Mary, Thame, Oxon.

STANCHEON.—*See* Stanchion.

STANCHION.—The upright iron bar, ornamented with a spike or a fleur-de-lys between the mullions, either of a window or of a screen. They were also termed "staybars" and "stay-irons."

STANDARD.—This term appears to have been given to divers articles of furniture in mediæval times, amongst others, to (1) large chests for books or vestments, (2) to the vertical iron bars of a window, as also (3) to large standard candlesticks placed before altars; *e.g.*, "Two great *standards* of laten to stande before the High Altar of Jesu."—(Lysons' *Magna Britannia*, vol. i. p. 716.)

STANDERS (Latin, *consistentes*).—One of the orders of penitents in the Primitive Church.

STANDING-CUP.—A cup with a bowl, stem, and foot, in contradistinction to a cup, shaped like a modern tumbler. Many ancient examples of such exist in the plate belonging to the colleges of our great universities.

STANDING-LIGHT.—*See* STANDARD.

STANDISH.—A mediæval term for the inkstand found in the *scriptorium* of a monastery, and in the vestry or sacristy of a church.

STAR.—*See* ASTERISCUS.

STAR CHAMBER.—A chamber so called because the ancient roof thereof was garnished with gilded stars. It was a court, the original of which was very ancient, but remodelled from time to time by several successive statutes. It consisted of several of the great lords, spiritual and temporal, five being councillors, together with two judges of the courts of Common Law, without the intervention of any jury. Their legal jurisdiction extended over riots, perjury, misbehaviour of public officers and other notorious misdemeanours. Afterwards, the power of this court being unduly stretched, as is affirmed, it was abolished in the middle of the seventeenth century.

STATIONS.—1. Places of assembly used by the Primitive Christians on Sunday, Wednesday, and Friday. 2. The steps or stages of the Passion of our Blessed Lord, represented in churches and cloisters by painting, sculpture, and embroidery. 3. The halting-places of solemn religious processions; *e.g.*, on the Rogation-days, Corpus Christi, the reception of a legate or of a bishop, or the dedication-feast of a church. 4. This name is also given to a service which is used at the steps or stages of the Passion of our Blessed Lord in churches or cloisters, at or about the period of Passion and Holy weeks.

ΣΤΑΥΡΟΑΝΑΣΤΑΣΙΜΑ, ΤΑ (*Σταυροαναστάσιμα, τὰ*). — A Greek term for hymns commemorative of the cross and of the Resurrection.

ΣΤΑΥΡΟΓΑΘΑΝΑ (*Σταυρογάθανα*).—A Greek term for the crosses made of red and white ribbons, which are attached for eight days to the dress of the newly baptized.

ΣΤΑΥΡΟΘΕΟΤΟΚΙΟΝ (*Σταυροθεοτόκιον*).—A Greek term for a hymn commemorating the Blessed Virgin at the cross, corresponding to the Latin *Stabat Mater*.

ΣΤΑΥΡΟΠΗΓΙΟΝ (*Σταυροπήγιον*).—1. The rite of fixing a cross in token of direct patriarchal jurisdiction. 2. A church or convent where a cross has been so fixed, and exempt from ordinary diocesan jurisdiction.

ΣΤΑΥΡΟΠΡΟΣΚΥΝΗΣΙΣ (*Σταυροπροσκύνησις*). — A Greek term for the office of the cross on Quadragesima Sunday.

ΣΤΑΥΡΟΣ (*Σταυρός*).—A Greek term for (1) the cross; (2) a signature.

ΣΤΑΥΡΟΦΟΡΟΙ (*Σταυροφόροι*).—A Greek term for the six great dignitaries of the Oriental Church who wear a cross on their caps.

ΣΤΑΥΡΡΩΝΕΙΝ (*Σταυῤῥώνειν*).—A Greek word signifying either to crucify, or to make the sign of the cross.

STAY-BAR.—*See* STANCHION.

STAY-IRON.—*See* STANCHION.

STAYNED.—Painted.

STAYNED CLOTHS.—Altar-cloths of linen, painted with Scripture or other appropriate subjects, commonly in use in the ancient Church of England.

STAYS.—*See* STANCHION.

STELE.—A mediæval term to describe a stem, stalk, or handle.

STEP OF PARDON.—That step in a church quire on which a penitent publicly knelt for absolution.

STEP OF PENANCE.—*See* STEP OF PARDON.

STEP OF SATISFACTION.—*See* STEP OF PARDON.

ΣΤΕΦΑΝΟΣ (*Στέφανος*). — A Greek term for the nuptial crown.

STEWARD.—One who manages the domestic concerns of a family, religious house, or episcopal estate.

STICHARION (Greek, *στιχάριον*).—1. An alb. 2. A tunic worn by deacons, subdeacons, and readers in the Oriental Church.

STILTED ARCH.—An arch which has the capital or impost mouldings of the jambs below the level of the springing of the

curve, the mouldings of the arch being continued vertically down to the impost mouldings.

STILL-TYDE.—Holy Week.

STILL WEEK.—A term used in Northumberland to designate Holy Week; possibly because both bells and organs were anciently silent during that sacred season.—*See* Holy Week.

STIPEND (Latin, *stipendium*).—1. Settled pay for services, whether daily, monthly, or annually. 2. Allowance. 3. Compensation. 4. Salary. 5. Hire. 6. Wages.

STIPENDIARY (Latin, *stipendiarius*).—One who performs services for a settled compensation, whether by the day, month, or year.

STIPENDIARY PRIEST.—1. A priest who officiates for a determined compensation, whether in a church, chapel, or chantry. 2. A priest who is appointed in certain foreign cathedrals to make arrangements for the saying of masses for deceased persons.

ΣΤΙΧΗΡΟΝ (*Στίχηρον*).—A Greek term for a short hymn or verse.

ΣΤΙΧΟΛΟΓΕΙΝ (*Στιχολογεῖν*).—A Greek term signifying "to chant the Psalms verse by verse."

STOC.—A brazen tube, formed like a cow's horn, used in the Middle Ages as a speaking-trumpet on the tops of church towers to assemble the faithful to worship, and to proclaim new moons, quarters, and ecclesiastical festivals. The Marquis of Drogheda possesses a remarkable Irish specimen of the stoc.

STOCK.—1. A vessel containing a store or supply. 2. A vessel containing oils blessed for use in the Christian sacraments is so called in ordinary parlance.—*See* Oil-stock.

STOCKING.—A covering for the leg or foot. Bishops and prelates wear official stockings of cloth of gold or purple. Local councils have approved of this practice both in Italy and England.

STOLE.—The stole (*orarium*) is a narrow band of silk or stuff, fringed at the ends, adorned with embroidery, and even jewels, worn on the left shoulder of deacons, and round the neck of bishops and priests, pendent on each side nearly to the ground. The Council of Laodicea, A.D. 364, forbade the use of the stole to subdeacons. (*Vide* Krazer, *de Liturg.* p. 301; also *Compen-*

dium Cæremoniarum, Antwerpiæ, p. 122.) It was used in the administration of the Sacraments and other sacred functions. Anciently, the *stola,* adorned with stripes of purple and gold, formed part of the ordinary dress of the Romans, and probably was adopted as a ministering vestment by the early Christians; while in after-ages and by degrees the band or ornamental part only was retained, which would of course present much the same appearance as that worn at the present time. Georgius remarks "that St. Augustine of Canterbury is said to have given to St. Livinus a purple stole and chasuble on the day of his ordination." It is recorded that St. Thomas of Canterbury always wore his stole; in fact, such a practice was ordinary with ecclesiastics in the Middle Ages, but is now solely confined to the Bishop of Rome. It was usually so long as to have reached nearly down to the feet, and in all the existing brasses on which it is figured, there is not one example of the short shovel-like stole which, in many parts of the Latin communion, it is now the fashion to wear; on the contrary, we learn that stoles were anciently all long. Mr. Welby Pugin, a very competent authority, suggested that they should be invariably made three yards in length. In the Western Church, it is the custom for the priest when ministering at the altar to cross the stole on his breast, and put the ends through the girdle of the alb. Although this might occasionally have been done in early times, it did not become a general custom until about the thirteenth century. The deacon at Mass wears his stole over the left shoulder, fastened under the right arm. Amongst other vestments which have been retained in the Reformed English Church, without any direct injunction for their being worn, this is one. A few specimens of the Early English stole still exist; there are two in the possession of Lord Willoughby de Broke, one of which is ornamented with the inscription, *In horâ mortis succurre nobis, Domine,* and the other with heraldic devices of the Lincoln family.

ΣΤΟΛΗ (Στολή).—A Greek term for (1) a vesture or vestment; (2) a vestment reaching to the feet, and worn by bishops and priests. This word does not describe the vestment corresponding with the Western stole.

ΣΤΟΛΙΖΕΙΝ (Στολίζειν).—A Greek term signifying "to put the chrisom robe on a person."

STOOL.—1. A seat without a back. 2. A little form, consisting of a board with three or four legs for a single person. 3. A seat for acolytes, servers, and attendant clerks in the solemn services of the Church.

STOOL OF REPENTANCE.—An elevated seat in a Scottish kirk, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

STOOLE.—An old English form of spelling the word stole (*orarium*).—*See* Stole.

STOPE (THE).—*See* Stoup for Holy Water.

STOPPE.—*See* Stoup for Holy Water.

STOUP FOR HOLY WATER.—A vessel of stone for holding Holy or Blessed Water, placed at the entrance of churches in many parts of Western Christendom, into which all the faithful who enter dip the fingers of their right hand, blessing themselves with the sign of the cross. This practice was unfortunately abolished at the Reformation. Examples of such stoups of various kinds are very common in this country, though the great majority have been chipped, mutilated, or destroyed. Romanesque examples may be found at St. Peter's, Oxford, and Stanton Harcourt, in the same county; First-Pointed specimens at Melrose Abbey, in Scotland, and at Horsepath, Oxfordshire; Second-Pointed at Burbage, Wiltshire, and Thame, Oxfordshire; Third-Pointed at Ewelme, Minster Lovell, and Ricot Chapel, Oxfordshire, and at St. Giles's, Oxford. Occasionally, in ancient times, vessels of lead or latten appear to have been placed on stands at the entrance of churches for holding the Holy Water, an example common in parts of the Continent. There are some church porches in which the stoup for Holy water is found on the right-hand side of the inner door.—*See* Holy-water Stoup.

STRAW-DAY.—A term used in certain parts of England to designate St. Stephen's feast, because on that day straw was anciently blessed.

STRING.—*See* String-course.

STRING-COURSE.—A projecting horizontal band or line of mouldings in a building.

STUIC.—*See* Stoc.

ΣΤΥΛΙΤΗΣ (*Στυλίτης*).—A Greek term for a pillar monk.—*See* Stylites.

STYLITES.—An order of men so called by the Greeks of the whole empire, because they stood upon the top of pillars expressly erected for the exercise of their patience. They were called Sancti Columnares, or Pillar Saints, by the Latins, and appear to have arisen in the East during the fifth century. The inventor of this

strange discipline was Simeon, a Syrian, who is said to have passed thirty-seven years of his life in this manner. In the succeeding century another saint of the same name is said to have remained on his pillar no less than sixty-eight years.

SUBARRHATION.—A term used to designate the delivery by the bridegroom to the bride of the ring and other gifts at the time and during the act of marriage.

SUB-CANON.—An inferior or minor canon.

SUB-CHANTER,—A term to designate the precentor or subprecentor of a cathedral or collegiate church.

SUB-DEACON.—1. The first of the holy orders in the Western Church. This order was abolished in the Church of England at the Reformation; it is now, however, desired by many that the order should be restored. 2. The epistoler at High Mass is so called.

SUB-DEAN.—An official in a cathedral church, who is a dean's deputy, and is frequently second in rank to the dean, though this order does not always obtain.

SUBLAPSARIAN.—One of that class of Calvinists who consider the decree of election as contemplating the apostasy of men as past, and the elect as being in a fallen and guilty state. The Sublapsarian regards the election of grace as a remedy for existing evils, while the Supralapsarians view it as a part of God's original purpose in regard to men.

SUB-PREBENDARY.—A prebendary in inferior orders.

SUB-PRECENTOR.—An assistant to and substitute for the precentor of a church or cathedral, whose duty it is to attend to and guide the singing in the absence of the precentor.

SUB-PRIOR.—An official in a priory, who is the prior's deputy, and is ordinarily second in rank to the prior.

SUB-SACRIST.—An assistant to or deputy of the ordinary sacrist or sacristan of a church.

SUB-SACRISTAN.—*See* Sub-sacrist.

SUBSELLÆ.—*See* Subsellia.

SUBSELLIA.—1. The lower range of stalls usually occupied by the choristers or choir-boys in a cathedral or collegiate church. 2. The two lower steps in a sedilia; *i.e.*, those for the deacon and subdeacon.

SUB-SEXTON.—*See* SUB-SACRISTAN.

SUBSTRATI.—Kneelers; one of the four orders of penitents in the early Church.

SUCCENSUM.—An old term for a censer.—*See* THURIBLE.

SUCCENTOR. — 1. A precentor's assistant in a cathedral church. 2. A singer in a collegiate church or chapel. 3. A sub-precentor. 4. A cantor.

SUCCINCTORIUM. — An ornament peculiar to the Pope, resembling a maniple, upon which is embroidered the figure of a lamb and flag (*See* AGNUS DEI). It hangs to his left side, being fastened by a cincture, and is a substitute, according to some writers on ritual, for a purse or burse, formerly carried for holding money to be distributed as alms; according to others, it was only a resemblance of the ends of a ribbon, formerly worn by most bishops as a cincture over the alb, and which was called *balteum pudicitiæ*, or "belt of modesty."

SUDARIUM.—*See* VEXILLUM.

SUFFERING-DAY.—Good-Friday.

SUFFERING-PSALM.—Psalm xxii., "Deus, Deus meus"; used in the services of the Church Universal on Good Friday.

SUFFERING-WEEK.—*See* PASSION-WEEK.

SUFFRAGAN BISHOPS.—1. Bishops who have been consecrated to help or *assist* other bishops in ordinary confirming and administering their dioceses. 2. Ordinary bishops; that is, bishops exercising ordinary jurisdiction in their own proper dioceses, are also called *suffragans*, being under the archiepiscopal jurisdiction of the chief bishop of the province.

SUIT.—*See* PRAYER.

ΣΥΛΛΕΙΤΟΥΡΓΟΣ (*Συλλείτουργος*).—A Greek term to designate the assistant during the offering of the Christian Sacrifice.

ΣΥΜΒΟΛΟΝ (*Σύμβολον*).—A Greek term for (1) the Holy Eucharist; (2) a creed; (3) a bell.

SUMMER-HOUSE SILVER.—A payment made in the mediæval ages by certain tenants of abbeys to the abbot or prior, in lieu of providing a temporary summer habitation for them when they came from a distance to inspect their property.

SUMMONITOR.—*See* APPARITOR.

ΣΥΜΠΑΘΕΙΝ (*Συμπαθεῖν*).—A Greek term signifying "to pardon."

ΣΥΜΨΗΦΟΣ (*Σύμψηφος*).—A Greek term for a bishop-elect.

ΣΥΝΑΠΤΕΙΝ (*Συνάπτειν*).—A Greek term signifying "to say the offices of various hours together," or "to recite the Divine offices by accumulation."

ΣΥΝΑΞΑΡΙΟΝ (*Συναξάριον*).—A Greek term for a book containing an abbreviated form of the Menologion, containing an account of the various festivals read in the public office.

SUNDAY OF THE GOLDEN ROSE. — A term used to designate the Fourth Sunday in Lent, on which it is customary for the Roman Patriarch to bless a jewel in the form of a rose, for presentation to some royal personage who, by the exercise of grace and virtue, has merited the distinction.

SUNDAY OF THE LILIES.—A term used to designate the Fifteenth Sunday after Trinity, so called because of our Lord's allusion to the lilies of the field, which occurs in the Gospel for that day.

SUNDAY OF THE PRODIGAL SON. — A term used to designate Septuagesima Sunday.

SUNDAY OF THE RICH MAN AND LAZARUS. — A term used to designate the First Sunday after Trinity.

SUNDAY OF THE SOWER. — A term used to designate Sexagesima Sunday.

SUNDAY OF THE THREE HUNDRED & EIGHTEEN. —In the Oriental Church the Sunday after Ascension-day, when the work of the 318 Fathers gathered at the Council of Nicæa, A.D. 325, is formally commemorated.

SUNDAY OF THE WILLOW-BOUGHS.—A term used to designate Palm-Sunday.

SUNDAYS AFTER PENTECOST.—The terms given to the Sundays from Whit-Sunday to Advent in the Roman Church. In England, anciently as now, these Sundays were called "Sundays after Trinity."

ΣΥΝΕΙΣΑΚΤΟΙ (*Συνείσακτοι*).—A Greek term for "concubines."

SUPER ALTAR. — 1. This term is applied ordinarily and commonly to the ledge behind the altar, on which relics, flowers,

candlesticks, and the altar-cross stand. It was very frequently so applied in the ancient Church of England. 2. It is also given to a portable altar placed on the altar itself at the time of the offering of the Christian Sacrifice.—*See* ALTAR (PORTABLE).

SUPER-FRONTAL.—A covering for the top of the altar, which commonly hangs down about six inches all round, and is fringed. It is ordinarily made of silk velvet, satin, or damask, and is placed over the three white linen cloths which customarily cover and preserve the altar-slab.

SUPER-HUMERAL CLOTH.—A term used to designate the amice (*amictus*), that vestment which before being placed over the neck is put on the shoulders and then on the head of the person wearing it.—*See* AMICE.

SUPERHUMERALE.—A name for the archiepiscopal pall.—*See* PALLIUM.

SUPER-INSTITUTION.—The institution to a benefice over the head of the beneficiary, supposed to be dead after prolonged absence.

SUPERIOR.—1. Higher. 2. Upper. 3. More elevated. 4. More exalted in dignity or authority. 5. An official exercising jurisdiction. 6. The chief of a confraternity, brotherhood, sisterhood, monastery, or convent.

SUPERPELLICE.—A surplice.—*See* SURPLICE.

SUPERPELLICEUM.—The Latin term for a surplice.—*See* SURPLICE.

SUPER-PURGATION.—More purgation or cleansing than is sufficient.

SUPER-SLAB.—*See* ALTAR (PORTABLE).

SUPER-TABLE.—*See* ALTAR (PORTABLE).

SUPERTOTUS.—A long garment like a modern great-coat, resembling a straight-cut cloak in some particulars, worn over the secular and religious dress in mediæval times as a protection against the weather.

SUPERVISOR CANTORUM.—The master of the choristers.

SUPERVISOR OPERIS.—The overlooker of works.—*See* MAGISTER OPERIS.

SUPPLICATION.—*See* PRAYER.

SUPPLICATIONS. — 1. Litanies. 2. Short prayers, with brief petitions and responses.

SUPRALAPSARIAN.—One of that class of Calvinists who believe that God Almighty's decree of election is a part of His original plan, by which He determined to create man, in order that he should fall, and be redeemed by the life and death of our Blessed Saviour.

SUPREMACY (PAPAL).—A term for the opinion, which is commonly accepted as an article of faith in the Roman Catholic Communion, that the Bishop of Rome possesses by Divine right, and not only by ecclesiastical necessity or arrangement, an inherent right of jurisdiction throughout the whole of the Church Universal.

SUPREMACY (ROYAL).—A term for the modern and novel opinion, which is accepted by some persons in the Church of England, that supreme ecclesiastical jurisdiction belongs to the king, bestowed by the authority and power of Parliament.

SURCINGLE.—1. A cincture or band. 2. A band of black silk or stuff, fringed at the ends, and bound round the waists of the clergy, so as to confine and keep in place the cassock, or ordinary clerical garment.

SURPLICE.—The mention of the surplice (*superpelliceum*) which first occurs is amongst the laws of St. Edward the Confessor. See vol. i. p. 460, of Thorpe's *Ancient Laws and Institutes of England*, thus :—" Et postea justicia episcopi faciat venire processionem cum sacerdote induto alba, et manipulo, et stola, et clericis *in superpelliciis*, cum aqua benedicta et cruce et candelabris et thuribulo, cum igne et incenso." " *Linea*," " *alba*," and " *alba tunica*," were ancient names for the surplice. Of old, as at present, it was a loose flowing vestment of linen, reaching almost to the feet, having sleeves broad and full. With a round hole at the top, large enough to let the head go through with ease, it had no kind of opening at the chest whatsoever. Our modern practice of having it made open in front arose, no doubt, in the seventeenth century, when it was the custom to wear large wigs, and when the putting on of an old surplice would have disarranged their appearance and endangered their position. The ancient form is far to be preferred. From the Regulations drawn up by St. Gilbert of Sempringham, for his Order, A.D. 1131, the surplice appears under certain circumstances to have had a hood of the same material attached to the back of it, to be worn over the head in choir during the recitation of the Divine Offices; quite distinct, however, from the modern academical hood both

in shape and colour. Foreign surplices are much shorter than those used in England. In Italy the short surplice is called a cotta.

SURROGATE (Latin, *surrogatus*).—1. The deputy of an ecclesiastical judge. 2. A layman or cleric appointed to grant marriage licenses to those desirous of marrying, but who have not had their banns put up in church.

SURSUM CORDA.—The Latin form of the words "Lift up your hearts," which occur in the Communion Service of the Church of England, and their equivalent in every Christian Liturgy extant. This rite is described in detail in the eighth book of the *Apostolical Constitutions*, where it is said that the high-priest, or celebrant, at Mass says "Lift up your hearts," and the faithful respond "We lift them up unto the Lord." See also St. Cyprian's treatise *On the Lord's Prayer*, chap. xiii.

SUSPENSION.—An ecclesiastical act of two kinds:—(1) One relating solely to the clergy; (2) the other extending to the laity. (1) That which relates solely to the clergy is suspension from office and benefice jointly, or from office or benefice singly, and may be termed a temporary degradation or deprivation, or both. (2) The other sort of suspension, which extends also to the laity, is suspension from entering a consecrated building, church or chapel, or from hearing Divine service, "commonly called the Mass," and from receiving the Holy Sacrament, which therefore may be called a temporary excommunication.

SUTHDURE. — A compound Saxon word, "south door," the place where canonical purgation was performed. When a fact charged against a person was unproved, the accused was brought to the south door of his parish church, and then, in the presence of the faithful, made oath of his innocency. This is one reason why large south porches are found in ancient churches.

SYDESMEN—More properly synodsmen, who are church officers, anciently appointed to assist the churchwardens in making presentments of ecclesiastical offences at the bishop's *synods* or visitations. By the 90th canon they are to be chosen yearly in Easter week by the parish priest and parishioners, if these can agree; otherwise they are to be appointed by the ordinary of the diocese. Of late years this office has devolved on the churchwardens. "Sithcondmen" or "Sithcundmen" were old English terms for Sydesmen.

SYLLABUS. — An abstract; a compendium containing the heads of a lecture or sermon.

SYMBOL (Latin, *symbolum;* Greek, *σύμβολον*).—1. The sign or representation of any moral thing by the images or properties of natural things. 2. Amongst Christians, an abstract or compendium; hence the Creeds of the Church are termed "symbols," or a summary of the articles of faith founded on the Creeds.

SYMBOLIC.—1. Representative. 2. Figurative. 3. Representing by signs or resemblance.

SYMBOLICAL.—*See* SYMBOLIC.

SYMBOLICALLY.—By representation.

SYMBOLICS.—The science of creeds.

SYMBOLIZE (TO).—To make a representation or resemblance of something.

SYMBOLOGY.—The art of expressing by symbols.

SYNAPTE (Greek, *συναπτή*).—1. A Greek term for a collect, more especially for the Ectene. 2. This term is likewise used to designate the Holy Communion.

SYNAXIS (Greek, *σύναξις*).—An Eastern term, signifying respectively, (1) a Collect, or short prayer; (2) the Holy Eucharist, or the Christian Sacrifice; (3) an Assembly for Worship: and (4) the joint commemoration of saints.

SYNCELLUS.—An ancient officer attached to the patriarchs or prelates of the Oriental Church. The Patriarch of Constantinople had a syncellus who was a witness of his conduct; whence this officer was termed the patriarch's eye. Other prelates had similar officers, who acted as clerks and stewards. Eventually it became a mere title of honour.

SYNOD (Greek, *σύνοδος*).—1. A meeting or assembly of ecclesiastical persons, to determine questions relating to doctrine and ecclesiastical discipline, as well as to the general principles and details of religion. 2. An ecclesiastical council.

SYNOD, DIOCESAN.—A Diocesan synod is the assembly of the bishop and delegated priests of a particular diocese, either to determine questions relating to the well-being of religion in the same; to give effect, by promulgation, to the canons of general councils, national or provincial synods, or to consult together for the general good of the diocese or National Church.

SYNOD, NATIONAL.—A meeting or assembly of the archbishops, bishops, and delegated clergy of all the provinces of a National Church, to consider and determine questions

relating to the well being of religion in the same. In England, at present, there is no national synod, properly so called; but there are two convocations for the two Provinces of Canterbury and York, which appear to be together equivalent to the same.

SYNOD, PROVINCIAL.—A meeting or assembly of the archbishop, bishops, and delegated clergy of a single Province, to consider and determine questions relating to the well-being of religion in the same. In England there are two provincial synods, the Convocations of the provinces of Canterbury and York.

SYNODALES TESTES.—Persons anciently summoned out of every parish in order to appear at the episcopal synods, and there *attest* or make preferment of the disorders of the clergy and people. In after-times they were a kind of empanelled jury, consisting of two, three, or more persons in every parish, who were upon oath to present all heretics and other irregular persons. And these in process of time became standing officers in several places, especially in great cities; and hence were called Synodsmen or Sydesmen. They are also called Questmen, from the nature of their office in making inquiry concerning offences. But for the most part this office, and the duties of it, now devolve upon the churchwardens.

SYNODALS.—A term used to designate the payments made to a bishop by his clergy in virtue of his holding a synod.

SYNODATICUM.—1. Something given to the bishop in return for his holding a synod. 2. Synodals.—*See* SYNODALS.

SYNTHRONUS.—A Greek term to designate the seats of a bishop and his clergy, in the bema of an Oriental church.

ABERNACLE (*Tabernaculum, custodia repositorum, sacrarium, repositorium*).—A special constructional receptacle for the Blessed Sacrament. The practice of reserving the Sacrament of the Eucharist both for the hale and the sick is of very ancient date. Justin Martyr alludes to it, and Eusebius in the Sixth Book of his *Ecclesiastical History*, chap. 44, gives still further information as to the practice. It is likewise mentioned by St. Optatus (*Opera*, tom. ii. p. 55), and St. John Chrysostom (*Ep. ad Innocent.*, tom. iv. p. 681). The Council of Constantinople, under Mennas, is probably the first public and recognized authority which lays down rules to be observed in reservation, for in the Acts of that Council allusion is made to the gold and silver receptacles, formed into the shape of doves, which, it appears, were even then commonly used for this purpose, suspended over the altar (*Conc. sub Menna, Act V.* tom. v. p. 159). The decrees of the Second Council of Tours refer in such a way to various independent ancient authorities as to leave no doubt that the custom of reservation was almost of Apostolic origin. Tertullian (*Allat. de Missa Præsanct.*, s. x.); St. Cyprian (*De Lapsis*, p. 132); St. Gregory Nazianzen (*Orat. XI. de Gorgonia*); St. Basil (*Epist.* 289, *ad Cæsarium Patricium*); St. Jerome (*Ep. ad Pammac.*); and St. Ambrose (*Orat. de Obitu Fratris*, tom. iii. p. 19) all mention the subject with singular distinctness; so when this is borne in mind it is not to be wondered at that the Mediæval Church, following the practice of the Church of the Fathers, continued the custom, and that it has actually come down to us in the present day.—*See* COLUMBA. It is, no doubt, quite a modern practice, comparatively speaking, to reserve the Holy Sacrament in a constructional tabernacle placed upon the altar or immediately behind it; the universal, or almost universal, practice having been to make use of the dove, suspended over the altar. Still, there are instances of tabernacles existing, which point out that the practice just referred to was at least known in the latter part of the fifteenth century in some parts of Great Britain. The author has collected notes of more

than thirty examples of mediæval altars represented in illuminated MSS., in only one of which—a Book of Hours of Flemish origin—is a tabernacle, or anything like a tabernacle, represented as placed upon the altar. In the Harleian MSS., No. 2,278, the Holy Sacrament is represented placed in a glass vessel, over which a crown is suspended, both being hung immediately above the altar. But the dove of precious metal is the usual form. Perpetuus, Archbishop of Tours, left a silver dove to a priest, Amalarius, for this purpose:—"Peristerium et columbam argenteam ad repositorium." The same practice is referred to in the Uses of the ancient monastery at Cluny. Up to the French Revolution the same custom was in observance at the churches of St. Julien d'Angers, St. Maur des Fosses, near Paris, St. Paul at Sens, and St. Sierche, near Chartres. In the Rites or Uses of the Church of Durham, *in loco*, the same practice is referred to, and described at length. De Moleon, in his *Voyage Liturgique*, mentions the following additional churches in France in which the Sacrament was suspended in a pyx over the high altar: St. Maurice d'Angers, Cathédrale de Tours, St. Martin de Tours, St. Siran en Brenne, St. Etienne de Dijon, St. Sieur de Dijon, St. Etienne de Sens, Cathédrale de St. Julien, Notre Dame de Chartres, St. Ouen de Rouen, and Notre Dame de Paris. Sometimes It was reserved in a metal tower, of which St. Fortunatus, Bishop of Poitiers, makes mention in recording the good deeds of St. Felix, Archbishop of Bruges, who ordered a tower of gold to be constructed, with jewelled ornamentations, for this sacred purpose. Landon, Archbishop of Rheims, is also recorded to have done the same for the high altar of his noble cathedral.—*See* MONSTRANCE. In England it may be gathered from churchwardens' and parochial Registers, though they were not kept with any regularity or care until about the Reformation period, that the practice of reserving the Sacrament in an adjacent recess or aumbrey was by no means uncommon. This is referred to in the Accounts of the parish church of St. Mary, at Thame, Oxfordshire, where an "aumbreye for the Lordes Boddye" is mentioned. A similar fact is recorded at p. 410 of Rudder's "History of Gloucester," where a quotation is given from Waterman's translation of the "Fardle of Facions" (A.D. 1555), thus:—"Upon the right hande of the highe aulter, that there should be an almorie either cut into the wall or framed upon it, in the whiche thei would have the Sacrament of the Lorde's Bodye; the Holy Oyle for the sicke, and chrismatorie, alwaie to be locked." In places where art was flourishing, and where the custom of continental cities was likely to be known, the tabernacle, properly so called, seems to have been introduced. Or perhaps the con-

venience of having a receptacle for the purpose of reservation permanently fixed upon the altar, led our ancestors to adopt the custom in times immediately preceding the Reformation. In the account of St. Mary Magdalene's parish, Oxford, given in Peshall's History, the following occurs:—"A.D. 1547, 1st Edw. VI. Eight tabernacles were sold out of the Church, which were, for the most part, over the altars," which certainly goes to prove that in Oxford, at least, the use of the tabernacle had been customary. So great and efficient was the general destruction at the Reformation, that few records of the practices of the preceding time with regard to this point are in existence. That the Sacrament was kept constantly reserved we know, and that it was customary to keep a light burning before It is patent from the many allusions thereto in ancient documents; but as regards the place of reservation no doubt the customs differed. Some years ago, before the ancient Prebendal-house of Thame, Oxon., was adapted for a modern dwelling-place, the Chapel of that building—in its principal features—remained almost as it had been at the time of the Reformation. In the refectory of the above building there stood a small cupboard, in great probability the ancient tabernacle from the chapel. Since then this has been lost or destroyed. It was somewhat over a foot in height, rounded at the top, and opened by a panelled door. The moulding had been painted in vermilion and gold; but was much worn and defaced. There was no Sacramental device on any part of it, but the symbol of the Holy Trinity inlaid above the door, with the letters A and O on either side the device. The material was oak, or some wood very like oak. Possibly the aumbreys in our ancient parish churches (*e.g.* that at Buckland, Berkshire, immediately under the east window) were used for this purpose; even where, as was generally the case before the Reformation, one or two pyxes were found even in the inventories of the poorest parishes. The two accompanying woodcuts are from sketches of ancient tabernacles for the Holy Sacrament in Aberdeenshire. The first, which represents a tabernacle belonging to the ancient church of Kintore, is evidently of foreign work. The tabernacle, which is between four and five feet in height, is placed outside, against the west wall of the present

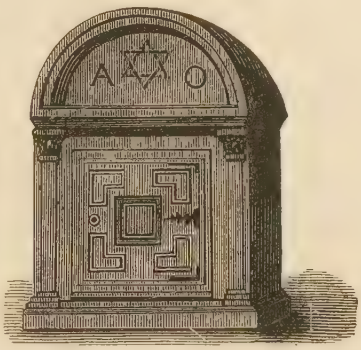


Fig. 1.—OAK TABERNACLE, SIXTEENTH CENTURY.

parish kirk, a building erected in the place and with the materials of the old building. The upper part consists of a sculptured representation of a monstrance containing the Blessed Sacrament, which is supported by winged angels in albs and crossed stoles. Above the monstrance, which is of good design, is a crucifix, very fairly perfect. Below, under a cord-moulding, is the tabernacle proper. The door is gone, but the place where the hinges and fastening were fixed can easily

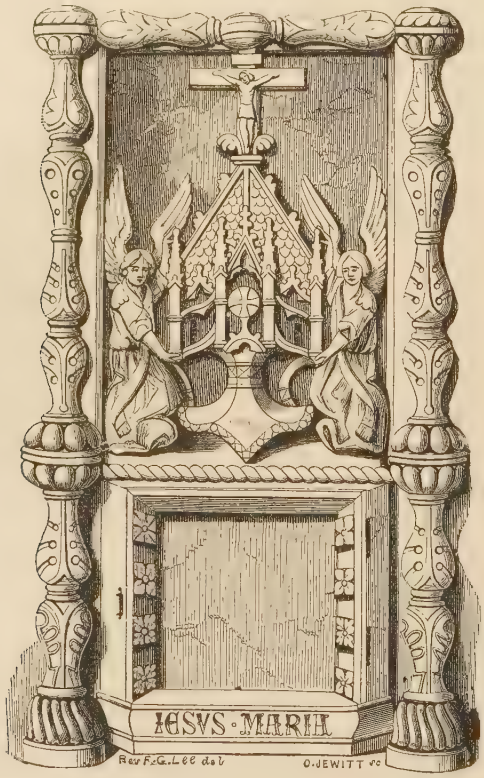


Fig. 2.—STONE TABERNACLE, KINTORE, ABERDEENSHIRE.

be discerned. The sculptured flowers in the recess are exceedingly sharp and perfect. The pillars on either side are ruder in style, and seem to be of a later date than the early part of the sixteenth century. The inscription "Jesus Maria" runs along the base. The second woodcut represents a tabernacle on the north wall of the ruined church of St. Michael and All Angels, Kinkell. The whole design is peculiarly Scotch. The inscrip-

tion "Hic. est. svatv. corps. de. vgie. natvm" (Hic est servatum Corpus de Virgine natum), leaves no doubt that the receptacle was a tabernacle for the Blessed Sacrament. It contains the initials A.G. for Alexander Galloway—a Prebendary of Aberdeen and friend of Bishop Elphinstone,—who was vicar of Kinkell in the early part of the sixteenth century. Underneath, likewise, the initials are repeated, with the word MEORARE (Memorare), and the date ANNO D.M. 1528. The stone panel above no doubt contained a bas-relief of the Crucifixion, or of some religious subject. (*See* Illustrations.)

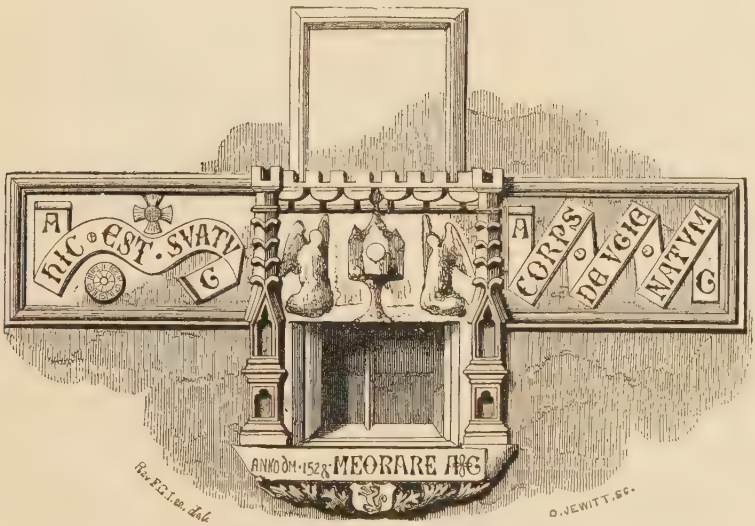


Fig. 3.—STONE TABERNACLE, KINKELL, ABERDEENSHIRE.

TABLE (CREDENCE).—A small side table, commonly placed on the south side of the altar, for the altar-breads, cruets of wine and water, offertory-dish, Service-books, lavabo-dish, and other things necessary for the solemn or low celebration of the Holy Eucharist.

TABLE (HOLY).—The Lord's table or altar.—*See* ALTAR.

TABLE OF COMMANDMENTS.—A representation of the two tables of stone on which the Commandments were graven, ordered by a post-Reformation canon to be placed on the east wall of the church or chancel.

TABLE OF DEGREES.—A formal list of relationships, both by blood and affinity, within which degrees the Church of Eng-

land authoritatively prohibits marriage. This table, usually printed at the end of the Anglican Prayer-book, is ordered to be hung up in a prominent place in the nave of every church or chapel, by the authority of various Visitation articles, especially those of Archbishop Parker, in 1563.

TABLE OF LESSONS.—A tabular arrangement of Scripture lections for Matins and Evensong daily throughout the year. This table was first drawn up in the year 1549, altered in the revision of 1661, and again amended by Convocation in 1870.

TABLE OF THE LORD.—A phrase taken from Holy Scripture, used to designate the Holy table or altar of the Christian Church (1 Cor. x. 21). In the Old Testament the words table and altar appear to have been applied indifferently to the same thing (Ezekiel xli. 22).—*See* ALTAR.

TABLE OF MOVABLE FEASTS.—A list of movable festivals prefixed to the Book of Common Prayer for the guidance and instruction both of the clergy and laity.

TABLE OF PROTHESIS.—*See* CREDENCE-TABLE.

TABLE-TOMB.—A tomb shaped like a table or altar, erected over a grave or place of interment.—*See* ALTAR-TOMB.

TABLET (MEMORIAL).—A tablet placed on the floor of a church or cloister, inscribed with a legend in memory of some person deceased.

TABLET (MURAL).—A tablet on which an inscription has been placed, affixed to the wall of a church or cloister, &c.

TABULA DEI.—The table of the Lord God; that is, the Holy Table or Christian Altar.—*See* ALTAR.

TABULA EUCHARISTIÆ.—The Christian altar.

TABULA PACIS.—*See* OSCULATORIUM.

TAKTIKA (Τακτικά).—A Greek term for Rituals.

TALMUD.—The body of the Hebrew laws, traditions, and explanations, consisting of two parts: 1st. The Mischa or text of the law; and 2ndly. the Gemera or commentary on the same.

TALMUDIC.—Pertaining to the Talmud.

TALMUDIST.—One versed in the Talmud.

TANTUM ERGO.—The concluding part of the hymn for

Corpus Christi day, entitled *Pange lingua,* which is sung in the Latin Church when the Blessed Sacrament is exposed for the worship, and elevated for the Benediction of the faithful :—

Tantum ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui :
Præstet fides supplementum
Sensuum defectui.

Genitori, genitoque
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio. Amen.

TAPER.—A wax candle, so called because of its shape; *i.e.* because it tapers.—*See* ALTAR-TAPER.

TAPER-BEARER.—*See* ACOLYTE.

TAPER-BOY.—*See* ACOLYTE.

TAPER-FRAME.—A frame for holding tapers.

TAPER-HERSE.—A construction for adding an additional number of tapers at the corners or other parts of a tomb, when Mass is said for the departed.

TAPER-STAND.—1. A sconce, socket, or mortar for holding a taper. Such were anciently placed permanently near the consecration crosses in old churches. 2. A candlestick for tapers.

TAPIS.—A mediæval form of the word "tapestry."

TARQUIN.—A name whereby the Jews call the Chaldee paraphrases or expositions of the Old Testament in the Chaldee language. After the Captivity, the Jewish doctors, in order to make the people comprehend the Scriptures, which were read in Hebrew in their synagogues, were obliged to explain the law to them in a language they understood, which was the Chaldean, or that used in Assyria. The Tarquins now remaining were composed by different persons upon various parts of Scripture, and are eight in number.

TARS (CLOTH OF).—A rich mediæval material composed of woollen and silk, manufactured at Tarsus. It was frequently used for church vestments.

TASSEL (Italian, *tassello*).—1. A sort of pendent ornament attached to the corners of cushions or curtains and the like, ending in loose threads. In mediæval times the Sacred vestments of the ministers of the Church were adorned with tassels, to which, in the case of dalmaticks and tunicks, balls of crystal were attached. 2. A thin plate of gold jewelled, and sewn on the back of episcopal gloves, also bore this name.

TAU CROSS.—A cross formed like the letter T or Tau (Greek), one of the most ancient forms of the Cross.—*See* Pastoral Staff.

TAWBUTTE.—A talbot ; a hunting-dog, frequently used in mediæval heraldic devices. "Item, a vestment powdered with stars and tawbuttes." (Inventory of church goods at Easington, Oxon.)

TAWDRY.—1. Any slight ornament. 2. An ornament with greater show than taste. 3. The necklace worn of old by English peasant girls in memory and honour of St. Etheldreda or Awdry, patroness of the diocese of Ely ; who, after she had become a religious, mourned for the vanity in which she had indulged by wearing gold necklaces.

TE DEUM LAUDAMUS.—The first words of the Latin form of a Christian canticle, the authorship of which is uncertain. It is found in the Matin-service of the Church of England. It is frequently used as a separate service of thanksgiving ; *e.g.*, for victories, preservation from pestilence, good and prolific harvests, and coronations.

TE IGITUR.—The two first words of the Canon of the Latin Mass. This part of the Eucharistic service is said to have been drawn up under the direction of St. Gregory the Great ; though portions of it are doubtless of a much earlier date, if not of the time of the Apostles.

TELA STRAGULA.—A term used to designate the upper covering for the Holy Table when not being used for the Sacrifice, commonly called "altar-protector."—*See* Altar-protector.

ΤΕΛΕΤΑΡΧΗΣ (Τελετάρχης).—A Greek term for a consecrator.

ΤΕΛΕΤΑΡΧΙΚΟΣ (Τελεταρχικός).—A Greek term signifying "consecrating."

TELETE. — A term in the Latin Church for the Holy Eucharist.

TEMPORALITIES OF A BISHOP.—Such things as the bishops have, possess, and enjoy by livery from the king ; *e.g.*, castles, manors, farms, tenements, and such other certainties of which the king is answered during the vacation of the see. On the filling of a vacant bishopric, not the bishop but the king by his prerogative has the temporalities thereof up to the time that the new bishop receives them of the king.

ΤΕΜΠΟΡΕΣ (*Τέμπορες*).—A Greek term for the Ember seasons.

TENEBRÆ.—An office for the Wednesday, Thursday, and Friday of Holy Week, commemorating the sufferings and death of our Blessed Saviour. The name of the office is said by some to have originated from the fact that it was anciently said at midnight. Others aver that it is derived from the solemn ceremonial extinction of lights, which, during its recitation, is done gradually.

TENTHS.—A temporary aid anciently granted to the king by Parliament, and was the real tenth of all the movables belonging to the subject, such movables being much less considerable than they are at present. The clergy also, in Convocation, taxed themselves in a similar way, granting the tenths of all their ecclesiastical livings.

TERCE.—The office ordered to be recited at the Third of the canonical hours; that is, at nine A.M.

TERMINATION.—A word sometimes used by mediæval writers for the master of the ceremonies or "ceremoniarius."

TERRAR.—A name peculiar to the locality and place for the hostillar at Durham.

TERRIER.—A formal survey and plan or schedule of Church property, enjoined by canon to be made for every parish, in order to be preserved in the archives of the diocese as a testimony of its extent, character, and value.

TERRIR.—*See* TERRIER.

TER SANCTUS (Latin, "thrice holy").—The hymn, "Holy, Holy, Holy," which immediately follows the Preface in the Mass. St. Cyril of Jerusalem refers to its use in his day. In parts of the West, during the Middle Ages, it was commonly sung by the people as a portion of their looked-for duty and devotions whenever Mass was said.

ΤΕΣΣΑΡΑΚΟΝΘΗΜΕΡΟΝ (*Τεσσαρακονθήμερον*).—1. A Greek term for the forty days of Lent. 2. The forty days of Lent before Christmas.

ΤΕΣΣΑΡΑΚΟΣΤΗ (*Τεσσαρακόστη*).—A Greek term for Lent.

TESSARESDECATILÆ.—A term to designate those who observed Easter on the fourteenth day of the moon, with the Jewish Passover.

TESSELAR.—Formed in squares.

TESSELATED.—Formed of tiles; chequered. Hence, a "tesselated pavement" is a pavement formed of tiles.

TESSELATED PAVEMENT.—*See* TESSELATED.

TESSERAIC (Latin, *tessera*).—Diversified by squares; tesselated.

TEST ACT.—An Act of Parliament passed in the reign of Charles II., since abolished, whereby it was enacted that every person admitted to any office, civil, military, or secular, should within three months receive the Holy Eucharist, according to the Anglican rite, in some public church on the Lord's day. And in the court where he was appointed to take the oaths of allegiance, supremacy, and abjuration he was enjoined at the same time to deliver a certificate of his having done so, under the hand of his parish priest and the churchwardens. He was also, at the same time, compelled to subscribe a declaration denying the doctrine of Transubstantiation.

TESTAMENT (Latin, *testamentum*).—1. A solemn authentic instrument in writing, by which a person declares his will as to the disposal of his estates and effects after his death. 2. The name of each general division of the canonical books of the Scriptures, as the Old Testament and the New Testament. 3. The book of the Covenant, "Old and New."

TESTER.—1. A canopy of cloth, silk, or satin placed over an image, shrine, tomb, or altar. 2. The covering of a chest or trunk.

TESTES SYNODALES.—Sidesmen, synodsmen, or questmen, chosen to help and co-operate with the churchwardens in fulfilling their duties, and in promoting order, quiet, and decorum at visitations, synods, and clerical meetings.

TETPABHΔON (Τετράβηδον).—A Greek term for the curtain of the altar-canopy.

TETRAGRAMMATION (Greek, *τέτρα* and *γράμμα*).—A term to designate the Sacred Name of the Deity, Jehovah, in four letters.

TETRAPLA (Greek, *τέτρα* and *ἁπλόω*).—A term used to designate a certain edition of the Holy Scriptures, being four independent and separate Greek versions, ranged side by side;

viz., those of Aquila, Symmachus, the Seventy-two, and Theodotion.

ΤΕΤΡΑΠΟΔΙΟΝ (*Τετραπόδιον*).—A Greek term for a portable table in churches, for exhibiting images (or Icons), and for receiving fruits, &c., for benediction.

ΤΕΤΡΑΩΔΙΟΝ (*Τετραώδιον*).—A Greek term for a canon of four odes.

TEXTEVANGELIUM.—A term to designate the Book of the Gospels as used in the Liturgy.

TEXTUS.—A technical term for the Book of the Gospels as used at the Christian Sacrifice. Copies of the Gospels, richly illuminated, and bound in gold and silver, are often exposed on the high altars of Continental churches.—*See* Gospels (Book of the).

TEXTUS RECEPTUS.—That text of the Greek Testament which is ordinarily received as uninterpolated, correct, and true.

THECA.—1. A mediæval term for the burse or purse, used to contain the corporal in saying Mass. 2. Also for a portable shrine.—*See* Burse.

THEOCRACY (Greek, *θεὸς* and *κράτος*).—Government of a people by the immediate direction of Almighty God.

THEOLOGIAN.—1. A divine. 2. A person versed in theology.

THEOLOGICAL.—Pertaining to divinity or God's revelation.

THEOLOGICAL VIRTUES (THE THREE).—1. Faith. 2. Hope. 3. Charity.

THEOLOGICUS PRÆLECTOR.—A reader in theology.

THEOLOGUE.—An old form of the word "theologian."—*See* Theologian.

THEOLOGY (Greek, *Θεολογία*).—The science of God, God's revelation, and Divine things. That science which teaches the existence, nature, and attributes of God, His laws and government, together with the dogmas to be believed, and the duties to be practised.

THEOMANCY (Greek, *θεὸς* and *μαντεία*).—A kind of divination, drawn from the responses of the oracles amongst heathen nations.

THEOPHANIA.—*See* Theophany.

THEOPHANY (Greek, *θεὸς* and *φαίνομαι*).—A manifestation of God to man by actual appearance.

THEOPHORI.—A term applied to the sacred writers as being moved to write by God the Father, God the Son, and God the Holy Ghost, the Three Persons of the Divine Trinity.

THEOTOKOS, OR DEIPARA.—*See* DEIPARA.

THERAPEUTÆ.—1. A religious body or community described by Philo. 2. The contemplative Essenes. 3. An order of Christian monks in Egypt, founded, as Eusebius maintains, by St. Mark the Evangelist, who was the first bishop of Alexandria.

THERAPEUTICS.—*See* THERAPEUTÆ.

THESAURARIUS.—1. The treasurer of a cathedral or collegiate church. 2. The bursar of a college. 3. The keeper of a shrine-house or treasury. 4. A superior sacristan. 5. A monastic bursar or treasurer.

THOROUGH- OR THROUGH-STONE.—A stone, set in the construction of a wall, which extends from one side to the other.

THRONE (Latin, *thronus*; Greek, *θρόνος*).—1. A royal seat. 2. A chair of state. 3. The seat of a bishop. 4. In Holy Scripture a term for sovereign power and dignity.

THRONE (BISHOP'S).—*See* THRONE (EPISCOPAL).

THRONE (EPISCOPAL).—The official seat placed in the cathedral, or chief seat of a diocese, which is occupied by the bishop on public occasions. Anciently it stood at the east end of the choir or sanctuary, that is in churches which were built in the form of basilicas, and were apsidal. This is still the case at Milan and Augsburg. In mediæval times the bishop's seat was frequently the best and most exclusive stall on the south side, almost invariably occupied by him during the solemn recitation of Divine Office. During Mass, and on occasions when services took place at the altar, his throne was placed against the north wall within the sanctuary. Most of the English thrones are of wood, richly carved. Abroad they are frequently of stone; and stone seats remain at Rome traditionally regarded as episcopal thrones. At St. Mark's, Venice, the cathedral of Malta, and at the cathedral of Verona, the episcopal thrones are of marble. At Ravenna, Spalatro, and Torcello they are of alabaster. At St. Peter's, Rome, the throne is of bronze. At Ravenna, St. Maximian's throne is of ivory. In Portugal and Spain the epis-

copal throne is commonly that one which in England is occupied by the dean, the first on the *decani* side. In the Eastern churches —more particularly in the chief buildings—there are thrones both for the bishop and chief magistrate, both of which are commonly surmounted with domes. At the old Danish church in Wellclose Square, London, there was a large double throne for the chief minister and the king of Denmark. In some of the Lutheran churches in Germany the superintendent occupies the ancient episcopal throne.

THRONED.—1. Placed on a royal or episcopal seat. 2. Elevated. 3. Exalted.

THRONES.—*See* Angels (Nine Orders of).

THUMBSTALL. — A ring anciently worn by the bishop on the thumb of his right hand, to cover that part which, during the administration of confirmation, had been dipped in the chrism or holy oil, and kept there until that part of the service took place, when he washed his hands. This ring was anciently called a "poncer," though more frequently a thumbstall. The word occurs in the will of William of Wykeham, in which he refers to the fact of preserving several. It is believed by competent authorities to have been peculiar to England.—*See* Poncer.

THURIBLE (Latin, *thuribulum vel succensum*).—A vessel of metal, sometimes of gold or silver, but more commonly of brass or latten, in the shape of a covered censer, vase, or cup, perforated so as to allow the fumes of the burning incense to escape. Thuribles were used under both the patriarchal and Mosaic dispensations, and were in due course adopted into the services of the Christian Church. Distinct rules are laid down in Holy Scripture (Numbers iv. 14; Leviticus xvi. 12) for the use of the censer by the Aaronic priesthood. On the great Day of Atonement incense was offered in a golden thurible by the High Priest, within the Holy of Holies. Besides this, it was offered twice daily. In the eighth century thuribles were commonly used, and directions for their due adoption enjoined by the authority of local synods. In the lists of ornaments belonging to our ancient parish churches three or four thuribles are invariably found; whereas, in the inventories of our larger churches, *e. g.* cathedrals, a considerable number of these vessels were enumerated amongst the ornamenta. At Rome there are thuribles of gold in the treasury of the Church of St. John Lateran, reputed to have been given by the Emperor Constantine. There is an old silver censer at Louvain, more than twelve at Milan Cathedral, seven at Metz Cathedral, four of silver-gilt at Notre Dame, Paris, of the fourteenth century; and some very remarkable

specimens at Rheims and at Trèves. In England there are a few examples still in use, and several at the South Kensington Museum, the British Museum, and in private collections. Some are round, others octagonal. There are, or were, specimens of ancient thuribles still in use at St. Chad's Cathedral, Birmingham; the chapel of Ushaw College, near Durham; the Roman Catholic Church of Buckland, Berkshire; the chapel of Stonor

Fig. 1.—THURIBLE OF SILVER-GILT.

Park, Henley-on-Thames; and the College of Downside, near Bath. Frequently thuribles were made in shape like a church tower or spire, and sometimes like a shrine. The thurible is used at High Mass, at Vespers, at the Benediction with the Blessed Sacrament, at funerals, in solemn processions, and at formal public thanksgivings. The thurible has often been used in the Church of England since the Reformation; some of our bishops having formally blessed them. Thuribles have been swung at coronations and other public religious rites; and their use restored

in recent times. The examples given in the accompanying illustrations are believed to be of English work. The thurible, *Fig.* 2, has lost the chains and rings by which it was swung. (*See* Illustrations.)

Fig. 2.—THURIBLE OF COPPER-GILT.

THURIFER.—The officer who carries the thurible or censer, and swings it at the appointed times during Divine service. He is ordinarily a chorister or acolyte, but on great occasions a subdeacon, deacon, or even a priest.

THURIFICATE.—1. To perfume with incense. 2. To use the thurible in Divine service. 3. To incense a person or thing. 4. To officiate as thurifer in a function, or at a ceremony.

THURIFICATION (Latin, *thus* and *facio*).—1. The act of incensing. 2. The act of burning incense.

THURIFEROUS.—Producing or bearing frankincense.

THURSDAY OF THE GREAT CANON. — An Eastern phrase for the Thursday after Trinity Sunday.

THUS (from *θύω*, to sacrifice).—Frankincense. The resin of the spruce fir, so called from its use.

TIARA (Greek, *τιάρας, τιήρας, τιήρης*).—A term borrowed from the Persians, and used to designate the triple crown of the Pope. Anciently it is supposed to have been only a band of gold, to which was attached a cap of linen, as tradition affirms St. John to have worn. Afterwards it seems to have been a sort

of cap or inverted bowl of gold, engraved with an inscription. Then the upper part was prolonged, and rose like a cone or sugar-loaf; examples of which Papal coverings are to be seen in some of the earliest existing illuminations, and are referred to by St. Jerome *On Ezekiel* and *On Daniel*. Later, a crown or border of crosses was affixed to this cap, which crown is said to have represented the spiritual authority of the wearer.—*See* Regnum. A second crown was introduced by Pope Boniface VIII., A.D. 1299—1303, and a third crown by Pope Urban V., A.D. 1362—1370. The three crowns on the tiara are said to represent (1) spiritual authority, (2) kingly or temporal authority, and (3) universal sovereignty. This tiara or triple crown of the Popes is only worn on solemnities and occasions of the greatest dignity and importance. The illustration accompanying this represents a Pope wearing the tiara. (*See* Illustration.)

TIARA.

TILE.—A thin plate or piece of baked clay or earthenware, used either for the covering of roofs or for pavements.

TILE (ENCAUSTIC).—A tile on which patterns have been burnt in. Anciently these patterns were usually heraldic figures, sacred emblems, and symbolic ornaments. Most of these tiles in England were made in the county of Worcester. Examples may be found in almost every parish church. In great probability the practice of their manufacture was borrowed from Normandy. The origin of the making of such tiles for decorative pavements is to be sought in the mediæval imitations of Roman mosaic-work, by means of coloured substances inlaid upon stone or marble. Of this kind examples still exist at Canterbury Cathedral. Sometimes the tiles were glazed. Specimens of this kind were discovered in the ruined priory church of Castle Clerc, Norfolk, ornamented with escutcheons of arms. Occasionally the patterns were alternately raised and sunk, so that the surface of the tiles was irregular. Examples of this sort were found at St. Alban's Abbey, and have been recently reproduced, and laid before the High altar. Of thirteenth-century examples perhaps the most remarkable are those which were found on the site of the ruined church of Woodperry, Oxfordshire, of which a specimen is given in the accompanying woodcut. (*See* Illustration,

Fig. 1.) Tiles of the same date exist in the restored chapter-house of Westminster Abbey. From the period of the thirteenth century until the beginning of the sixteenth century encaustic tiles were commonly used for the floors of churches and religious houses. A good example from Thame Church, Oxon, is also provided. (*See* Illustration, *Fig.* 2.) Remarkable specimens may be seen in the cathedrals of Gloucester and Winchester; at the church of St. Cross, near Winchester; at Tintern Abbey;

Fig. 1.—ANCIENT TILES, FROM THE RUINED CHURCH OF WOODPERRY, OXON.

at Bredon and Malvern, Worcestershire; at Great Bedwin, Wiltshire; in the Library of Merton College, Oxford; and at New College, Oxford. An uncommon example, representing a rabbit, found in the choir of Cuddington Church, near Aylesbury, is in the keeping of the Vicar of that parish. A very curious but miscellaneous collection, from various parts of St. Alban's Abbey-Church have been gathered together, and relaid in the eastern part of the north transept. Tiles have been used for wall-decorations, and for the adornment of tombs on the Con-

tinent; and this custom has likewise been restored in England. Since the manufactory of tiles has been carried out so efficiently in Worcestershire, their use has been common for all restored churches in this country. Modern specimens, in some cases, are remarkably fine, though sometimes wanting in that grace and character which were so remarkable in the old examples. They can be seen, of various kinds of merit, in almost every parish church in the kingdom.

Fig. 2.—ANCIENT TILES, FROM THE CHOIR OF THAME CHURCH, OXON.

TINSEL (Latin, *scintilla*).—A material made of satin or silk, into which gold threads have been woven.

TIPPET (Saxon, *tæppet;* Latin, *liripipium* or *collipendium*).—A narrow garment or covering for the neck and shoulders; a kind of hood worn over the shoulders, which was fastened round the neck by a long pendent appendage called the liripipe. This latter portion was generally dropped during the sixteenth century, and only the hood was worn. From this date the hood or

tippet frequently assumed the shape of the mozetta (*See* MOZETTA), as can be gathered from such portraits as those of Cardinal Wolsey, at Oxford, and Cardinal Pole, at Lambeth Palace. Abroad, about the same period, the hood, the cape, the mozetta, and the tippet became identical. Anciently, when properly worn, the old hood was evidently very like the modern ecclesiastical tippet, as may be seen from examples figured on monumental brasses. The manner of wearing the modern hood or the literate's tippet over the back, depending from the neck by a ribbon, is a corruption, and a practice eminently unmeaning.

TIPSTAFF. — An officer of the Court of Queen's Bench, attending the judges, with a wand or *staff* of office *tipped* with silver, to take prisoners into custody. A similar officer was attached to the ancient Star Chamber Court.

TITHES.—The tenth part of the increase yearly arising and renewing from the profits of lands, the stock upon lands, and the personal industry of the inhabitants. This tenth part is due because of God's law, and was formally imposed by the civil law of England as early as the middle of the ninth century.

TITHES (COMMUTATION OF).—A pecuniary composition equivalent to the tithes, which composition is paid under statute.

TITHES (GREAT).—Commonly the great tithes are prædial tithes, being of the highest and greatest value, and producing the largest amount.—*See* TITHES (PRÆDIAL).

TITHES (MIXED).—Mixed tithes are those which do not arise immediately from the ground, but from things mediately from the ground, or its fruits; *e.g.*, colts, calves, lambs, chickens, eggs, milk, &c.

TITHES (PERSONAL).—Such tithes as arise by the honest labour and industry of man, employing himself in some personal work, artifice, or negotiation, being the tenth part of the clear profit after charges are deducted.

TITHES (PRÆDIAL). — Such tithes as arise merely and immediately from the ground; as grain of all sorts, hay, wood, fruits, herbs; for a piece of land being termed *prædium*, the fruit or produce thereof is called "prædial," and consequently the tithe obtains this prefix.

TITHES (SMALL).—The tithes of an inferior sort, together with those which are commonly known as mixed and personal.

TITLE (Latin, *titulus*). — 1. An inscription put over anything. 2. The inscription in the beginning of a book. 3. In

the canon law, a chapter or division of a book. 4. An appellation of dignity. 5. A name. 6. A denomination. 7. That which is the foundation of ownership. 8. In the canon law, that by which a cleric holds a benefice. 9. In Church records and deeds, a church to which a cleric was ordained, and where he was to reside. 10. The cure of souls. 11. A ministerial charge.

TITULAR.—1. Existing in name or title only. 2. Having the title to an office without discharging its duties.

TITULAR BISHOP.—1. A bishop duly consecrated, but having only a nominal see. 2. A bishop who has borrowed the name of a see commonly *in partibus infidelium*, by which to designate himself, though he has no actual jurisdiction over those residing within its limits.

TITULARITY.—The state of being titular.

TOMB.—1. A grave. 2. A vault. 3. A monument over a grave or vault.

TOMBSTONE.—A stone erected over a grave to preserve the memory of a deceased person. From the earliest ages of Christianity the Christian symbol, *i. e.* the cross, has been used as a design or device for the tombs of the faithful; and stones, on which crosses were cut, have been from time immemorial placed at the heads of graves in the old churchyards of England. Examples occur in many places—at Prestbury, near Cheltenham; Bredon, in Worcestershire; Towersey, in Bucks; and at Folkestone,—two specimens of which are engraved on page 147.—*See* HEADSTONE.

TOMOΣ (Τόμος).—A Greek term for (1) the minutes of a Council; (2) the decrees of a Council; (3) the judgment of St. Leo the Great against Eutyches; (4) the deed testifying to the formal and regular election of a bishop.

TONE (Latin, *tonus;* French, *ton;* Spanish, *tono;* Italian, *tuono*).—1. Sound, or a modification of sound. 2. Accent, or a particular inflection of the voice to express emotion or passion. 3. In ecclesiastical phraseology, a tone is either a monotone or plain chant, with unisonic inflections, or figured and harmonized melody.

TONES (THE GREGORIAN).—Certain tones employed in chanting the Psalter in Divine service are called Gregorian, because it is generally believed that St. Gregory the Great either composed, arranged, or finally settled them. They are usually

reckoned eight in number; some of which—the odd numbers, 1st, 5th, 6th, and 7th—are attributed to St. Ambrose. A ninth has been added, called the "Tonus Peregrinus," or Foreign Tone. The first tone is called *grave*, the second *mournful*, the third *excellent*, the fourth *harmonious*, the fifth *gladsome*, the sixth *devout*, the seventh *angelical*, and the eighth *sweet*. There are various endings to these tones which give great variety to them, and they are all of singular beauty and divine force and character. For some time they gave place to modern services in the Church of England; but through the influence of the Catholic Revival the use of Gregorian music has been restored. This has been mainly effected by the issue of the Rev. Thomas Helmore's *Psalter Noted*.

TONSURE (Latin, *tonsura*).—1. The act of clipping the hair, or of shaving the crown of the head; or the act of being shorn. 2. In the Roman Church the first external rite in devoting a person to the service of God is the bestowal of the tonsure. 3. The tonsure is a mark of the priesthood or of the religious state amongst Roman Catholics. Its origin is very ancient. St. Athanasius, St. Ambrose, and St. Jerome allude to it, and other writers point out that it has been borrowed from the Jews. By some writers it is regarded as representing the crown of thorns. The Greek form of the tonsure varies from that of the Latin. The former shave their heads from the front to the ears, the latter on the crown. This custom has varied in details, but councils and Church authorities have from time to time ordered it to be carefully observed and followed; and this was the case in England until the Reformation. Since then the old canons have been unobserved. Several old English councils condemn long hair and beards for the clergy, both modern innovations.

TONUS PEREGRINUS.—*See* TONES (THE GREGORIAN).

TOOTHING-STONES.—A term applied to those large stones which are purposely left to project beyond the building, so as to enable additional buildings to be joined on to it, and to obtain a hold upon the same.

ΤΟΠΟΣ (Τόπος).—A Greek term for a form or rite.—*See* TYPE.

ΤΟΠΟΤΗΡΗΤΗΣ (Τοποτηρήτης).—The Greek term for a vicar or deputy (Latin, *locum tenens*).

TORCH (Latin, *torcia*).—1. A light or luminary formed of some combustible substance. 2. A large candle or flambeau. Torches of this last-mentioned kind are frequently used in the

services of the Church: sometimes at the Elevation of High Mass; at the rite or service of Benediction with the Blessed Sacrament; at the Exposition of the Sacrament for the worship of the faithful; at funerals and other solemnities. Two such torches were enjoined by the Synod of Exeter, A.D. 1287, to be held burning before the high altar at High Mass. Candlesticks for torches are frequently found in cathedral and collegiate churches. Torches are frequently made of wood, at the top of which is a cavity for a wax-candle. This is fastened in by a screw, through which the top of the candle appears, being forced up by a spring, which is attached to the bottom of the cavity.—*See* ALTAR-LANTERN.

TORCHBEARER.—The acolyte or attendant in the sanctuary, who holds or carries the torch at religious functions.

TOTUM.—A technical term to designate a breviary or portiforium for the *whole* year.

TOUCHING FOR THE KING'S EVIL.—A ceremony for the cure of scrofula by the touch of the King or Queen, for which a special service existed from the fifteenth to the eighteenth century. This form was founded on services of a more ancient date. The Collect runs as follows:—"O Almighty God, Who art the giver of all health, and the aid of them that seek to Thee for succour, we call upon Thee for Thy help and goodness mercifully to be shown upon these Thy servants, that they being healed of their infirmities may give thanks unto Thee in Thy holy church. Through Jesus Christ our Lord. *R.* Amen."

TOUCHSTONE.—A term to designate a hard, black granite, which was anciently used for tombs and monumental memorials. Irish touchstone is the basalt, a well-known stone which composes the Giants' Causeway.

TOWEL (French, *touaille*).—1. A linen cloth used for wiping the hands. 2. A cloth used in Divine service; *e. g.*, at the altar and at the font, or in the giving of confirmation by a bishop. 3. A term for a covering laid on the top of the altar-linen to protect it from dust. 4. A cloth used for wiping the fingers after the *Lavabo* in the Mass. 5. A cloth used at the hallowing of the font on Easter-eve. 6. A term given to the napkin used by the bishop when anointing those upon whom he is conferring the character of the priesthood.

TOWER (Saxon, *tor*; Irish, *tor*; French, *tour*; Portuguese, *torre*).—A building, either round or square, raised to a considerable elevation, and consisting of several stories. The tower of a

church is that part which contains the bells, and from which the spire springs. These towers are of all dates, and are greatly diversified, not only in their details, but in their general character, proportions, and form. Sometimes they are detached from the building to which they belong; ordinarily, however, they are annexed to it, and are to be found placed in almost every possible position, except at the east end of the chancel. Large churches, especially those which are cathedrals, have several towers. This is the case more particularly when their plans are cruciform. Then there is a tower at the intersection of the transept, and generally two at the west end. Occasionally the transept-gables are flanked with towers. Ordinary parochial churches, however, have but one tower. Saxon towers are almost invariably square, massive, plain, and very seldom of any great height. Exceptions exist as regards plainness in the churches of Earl's Barton and Barnack, Northamptonshire. In some parts of England circular towers exist, which are commonly of Romanesque or First-Pointed style. The former, however, are generally square, low, not rising above the roof of the church, and have broad flat buttresses at the angles. Examples exist at Iffley, Oxfordshire; Stewkley, Bucks; and the Cathedrals of Winchester, Exeter, and Norwich contain much most interesting work of that period. Of First-Pointed towers, there are numerous examples, all indicating a much greater variety of design. They are generally square, though occasionally octagonal; and frequently an octagonal upper portion is placed on a square base. The belfry windows are large and deeply recessed, with numerous bold mouldings in the jambs. Many of these towers are surmounted with spires, though in several cases the existing spires are of a later date than the tower. The tower and spire of Oxford Cathedral is a fine example, as is that of Middleton Stoney, Oxfordshire. In the Second-Pointed style towers differ very considerably, both in proportion, enrichment, and detail. In their general composition they do not differ greatly from those of a previous style. Many are crowned with parapets, pierced or otherwise, and have usually a pinnacle at each corner. The church of St. Mary, Oxford (the University church), has a very fine example of a spire of this character—one of the glories of that noble city. Third-Pointed towers are common in every part of the kingdom, and are known by the presence of those characteristics which generally distinguish the style. Canterbury, York, and Gloucester Cathedrals have each most beautiful and striking Third-Pointed towers; and there are very fine examples at Louth and Boston, in Lincolnshire. The College of St. Mary Magdalene, Oxford, has a tower in this style, which is remarkable for its dignity and proportions. Throughout England the towers of the

churches are a striking and beautiful feature deserving of admiration.

TRACERY.—1. Ornamental stonework. 2. Ornamental divergence of the mullions in the head of a window into arches, curves, and flowing lines, enriched with foliations; also (3) the subdivisions of groined vaults. The use of tracery arose as follows:—When two or three small arches were grouped together under one large one, as was commonly the case in windows of the twelfth century, a blank space was necessarily created, which space was relieved by the piercing of one or more openings or circles. From this rose the beautiful tracery of later times. In the early part of the thirteenth century the bar principle was introduced, examples of which may be seen in Westminster Abbey. Tracery has been divided into *Geometrical* and *Flowing*. In the first, circles, trefoils, quatrefoils, and cinquefoils are made use of; in the second, the lines of the pattern spread out and ramify like leaves, flowers, and branches. The tracery of the Third-Pointed style is remarkable for the introduction of both vertical and horizontal lines. In this, as in every other style, there are great varieties. Specimens and examples of one kind of tracery or another may be found in almost every ancient church in the kingdom.—*See* WINDOW.

TRACT (from *tractim*, "without ceasing").—A part of one of the Psalms of David, sung in the Latin Mass instead of the Gradual, on ferial days, from Septuagesima to Easter, after the Epistle. It is called *the Tract*, as some Ritualistic writers affirm, because it is *drawn out* in a slow and solemn strain. At the time at which the Church is commemorating the Passion of our Lord, this Tract is *slowly* chanted in lieu of the joyous Gradual.

TRADITION (Latin, *traditio*).—1. Delivery. 2. The act of delivering into the hands of another. 3. The delivery or transmission of opinions, faith, customs, doctrines, rites, and ceremonies from father to son, or from ancestors to posterity. 4. The Church's unwritten doctrines and practices are so called.

TRADITIONALLY.—By transmission from age to age.

TRADITIONARY.—Transmitted from age to age without writing.

TRADITIONER.—One who adheres to tradition.

TRADITIONIST.—*See* TRADITION.

TRADITOR (Latin).—1. A deliverer. 2. A term of infamy

applied to certain Christians in the Early Church, who delivered up the Sacred writings or vessels of the Church to their heathen oppressors and persecutors, in order to save their own lives. 3. A traitor.

TRAITOR.—One who betrays his trust.—*See* TRADITOR.

TRAMEZZO.—The Italian name for a screen or skreen.

TRAMONTANE (Literally *trans* and *mons*).—1. Lying or being beyond the mountain. 2. Foreign. 3. Barbarous. The Italians sometimes use this term of those who dwell north of the Alps; and especially apply it to the ecclesiastics and canon lawyers of Germany and France.

TRANSALPINE (Latin, *trans* and *Alpinus*).—Lying or being beyond the Alps in regard to Rome; *i.e.* on the north or west of the Alps. Opposed to *Cisalpine*, "on this side the Alps."

TRANSELEMENTATION (Latin, *trans* and *elementum*).—A term used to signify the change of the elements in one body into those of another.

TRANSEPT (Latin, *trans* and *septum*).—1. The transverse portions of a cruciform church, being one of the arms projecting each way on the side of the stem of the cross. 2. Any part of a church which projects at right angles from the body, and is of nearly equal height to it, is so termed.

TRANSEPTAL ALTAR.—An altar placed against the east portion or side of a transept.

TRANSEPTAL CHOIR.—The chapel of a transept, a feature common in the majority of Continental cathedrals, as it anciently was in those of the Church of England.

TRANSITION.—1. Passing from one stage or state to another. 2. A term employed in reference to mediæval architecture while it was in progress of changing. There are three chief periods of transition: (α) from Romanesque to First Pointed, (β) from First Pointed to Second Pointed, and (γ) from Second Pointed to Third Pointed. Buildings erected at these periods frequently have the features of the two styles cleverly blended, so that it is not easy to say to which they properly belong. Sometimes the details of the later style are associated with the general forms and arrangements of the earlier, and *vice versâ*.

TRANSITORIUM.—A term for a short anthem or respond

in the Rite of Milan, chanted after the communion of the priest.

TRANSITORY (Latin, *transitorius*).—1. Passing, without continuance. 2. Fleeting. 3. Speedily vanishing. 4. Continuing a short time.

TRANSLATION (Latin, *translatio*).—The art of removing or conveying from one place to another.

TRANSLATION OF A BISHOP.—The removal of the bishop of one see to another, a practice which, except in the case of promotion to archbishoprics, has been on several occasions condemned by Church councils.

TRANSLATION OF A FESTIVAL.—The postponement of the observance of a feast to some future day, when another festival of superior rank has occurred upon the day of its ordinary observance. This principle is fully sanctioned in the Latin Church, and is constantly put into practice in the observance of Saints' days, and the commemorations of the saints.

TRANSLATION OF RELICS.—The solemn removal of the body, or portion of the body, of a saint from one place to another. Such translations are still observed by the Church of England; *e.g.*, the translation of the relics of St. Edward from Wareham to Shaftesbury (June 20th); the translation of St. Martin, Bishop of Tours (July 4th); the translation of St. Swithin's remains (July 15th); and the translation of St. Edward the Confessor (October 13th).

TRANSLATION TO HEAVEN.—The removal of a person to heaven without subjecting him to death, as in the cases of Enoch and Elijah.

TRANSOM.—1. In Ecclesiastical architecture a horizontal mullion or crossbar in a window. 2. Also a lintel over a door.

TRANSUBSTANTIATE (TO).—To change to another substance.

TRANSUBSTANTIATED.—Changed to another substance.

TRANSUBSTANTIATING.—Changing to another substance.

TRANSUBSTANTIATION.—1. A change of substance. 2. In Western theology the change effected through consecration, by which the substance of the bread and wine becomes the Body and Blood of Jesus Christ our Lord.

TRANSUBSTANTIATOR.—1. One who maintains the doctrine of Transubstantiation. 2. A priest of the Western Church.

TRANSVERSALE.—A mediæval term, current abroad for a transept.

ΤΡΑΠΕΖΑ (Τράπεζα).—A Greek term for the nave of a church.

ΤΡΑΠΕΖΑ ΙΕΡΑ (Τράπεζα ἱερά).—A Greek term for (1) the altar, (2) for the Credence, and for (3) the act of communion.

TRAPPINGS.—1. Ornaments. 2. Dress. 3. External and superficial decorations. 4. Church hangings used on solemnities and festivities of a religious character.

TRAPPISTS.—A branch of the old Cistercian order, founded in the twelfth century, at La Trappe.

TRAVERSES.—A seventeenth-century term for the hangings placed at the ends of an altar to protect the tapers from draught.

TREASURER.—The keeper of the treasures; *e.g.*, the muniments, sacred vessels, relics, and valuables of a church, cathedral, or religious house. Anciently, all that was necessary for Divine service was provided by him, and his dignity and position were recognized and defined in the old cathedral statutes. In order he usually succeeded the chancellor, and had a stall appointed to himself. This dignity has been commonly preserved and exercised since the Reformation, both in our colleges and cathedrals.

TREASURE-HOUSE.—1. A house or building where treasures are kept. 2. That part of a religious house where the treasurer resides and exercises his office.

TREASURY.—That part of the buildings adjoining and belonging to a cathedral, in which the muniments and treasures were preserved, and near or in which, of old, the treasurer resided.

TREE OF JESSE.—*See* JESSE.

TRELLIS-WORK.—A structure or frame of cross-barred wood or stone work, sometimes used in Ecclesiastical architecture.

TRENCHER.—A wooden plate, anciently used in monastic and religious houses.

TRENCHER-CAP.—A square cap, such as is used by choris-

ters and the clergy, as well as by all members of our ancient universities.

TRENDALLS.—*See* TRENDLES.

TRENDLES.—Long thin wax candles, twined round a staff or ball, and unwound for use in church as occasion required.

TRENTALS (French, *trente*).—An office for the dead in the Latin Church, consisting of thirty Masses said on thirty days consecutively.

TRIBUNAL. — A mediæval term for (1) the courthouse of a monastery; and likewise (2) for a pulpit, elevated lectern, or ambo.

TRIBUNE. — 1. A pew in an elevated position. 2. A minstrel's gallery. 3. A singing-loft in a cathedral. — *See* BASILICA.

TRICANALE.—A term used to designate the sacred vessels having three feet, which Bishop Andrewes adopted for containing the wine and water used in the Eucharistic sacrifice.

TRICENNALIA.—A term signifying trentals.—*See* TRENTALS.

TRIDENTINE (from Latin, *Tridentum*).—1. Of or belonging to Trent. 2. Relating to the celebrated Council held in the city of Trent in the sixteenth century. 3. Having reference to that part of the Church Universal which accepts the decrees and canons of the Council of Trent.

TRIENNIAL VISITATION.—A Visitation which is held once in three years. In England it is the custom to hold episcopal Visitations at such an interval.

TRIFORIUM (Latin).—1. The gallery or open space between the vaulting and the roof of the aisles of a church. 2. The second story in a cathedral or collegiate church.

TRIGINTALS (Latin, *triginta*).—A Latinized form of the old word "trentals."—*See* TRENTALS.

ΤΡΙΓΩΝΙΑ, ΤΑ (Τριγώνια, τὰ).—A Greek term for a pattern of triangles, placed on the στιχάριον.

TRIKERION.—A three-branched taper, so arranged that the wicks of each, though distinct, blend into one flame, with which the Oriental bishops sign the book of the Gospels during certain services of the Greek Church.

ΤΡΙΚΗΡΙΟΝ (Τρικήριον).—A Greek term for a candlestick with three branches.

TRINE IMMERSION.—The dipping a subject into water three times at Christian baptism in the Name of the Blessed Trinity,—a practice which the great majority of Oriental Christians regard as essential to the validity of the rite. It is very frequently practised in the Church of England.

TRINITARIANS.—An order for the redemption of Christian captives, founded by Robert Rokesby in the middle of the twelfth century.

TRINITY SUNDAY.— The Octave day of the Feast of Pentecost. It was established by Pope Benedict XI., A.D. 1305, to be regarded as a feast in honour of the adorable Mystery of the Trinity. It was not generally observed in England until the thirteenth century.

TRIPLE CROWN.—*See* Tiara.

TRIPLET.—A window of three lights. Many such occur in the First-Pointed style, the centre light being usually longer or more elevated than the two side-lights.—*See* Window.

CARVED OAK TRIPTYCH, DESIGNED BY MR. A. WELBY PUGIN.

TRIPTYCH.—A folding picture of three panels, the centre of

which contains the chief subject represented, flanked by two doors, which commonly close and shut up. The example in the accompanying illustration is from the pencil of the late Mr. A. Welby Pugin. It is a good specimen of First-Pointed work in carved wood. Here the triptych is a kind of cupboard, with folding doors, containing a throned figure of the Blessed Virgin Mary crowned, holding her Divine Child on her lap. A figure of St. Peter on one side, and of St. Paul on the other, is painted on the inner panels of each door. (*See* Illustration.)

TRIQUETRAL.—A seventeenth-century term for a censer with three feet, used by Andrewes, Bishop of Winchester.

TRISAGION (THE).—The Eastern hymn, which commences "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us." It should not be confounded with the "Ter Sanctus."

TRISANTIA.—A mediæval term for (1) a cloister; or (2) a place of retreat for religious persons where meditations were made.

TRITHEISM (Greek, *τρεῖς* and *θεός*).—The opinion that the Father, Son, and Holy Ghost are three Gods.

TRITHEIST.—One who holds the opinion that the three Persons in the Godhead are three distinct and independent beings or Gods.

ΤΡΟΠΑΙΟΦΟΡΟΣ (*Τροπαιοφόρος*).—A Greek epithet for St. George the Martyr.

TROPARION (Greek, *τροπάριον*).—The generic name for a short hymn, so called from *turning* to the *εἱρμός*, on which it is rhythmically modelled.

TROPERIUM.—A volume containing the tropes or sequences used in the services of the Church.

TROPES.—Tropes or sequences are verses sung before the Holy Gospel in the Mass. The sequence is a kind of prose, written in a species of verse, though unfettered by any recognized laws of metre. They were introduced into use at the close of the ninth century. Four only are found in the Roman Missal.

TROPOLOGICAL.—1. Varied by tropes. 2. Changed from the original import of the words. 3. The mystical application of Scripture to the particular requirements of individuals.

TROPOLOGY (Greek, *τρόπος* and *λόγος*).—A rhetorical mode

of speech, including tropes, or change from the original import of the word.

TROTH (Saxon, *treothe*).—1. Belief. 2. Faith. 3. Fidelity.

TROTH-PLIGHT.—1. Betrothed. 2. Espoused. 3. Affianced.

TPOΥΛΛΟΣ, OR TPOΥΛΛΑ (Τρουλλος, or τρουλλα).—A Greek term for the dome of a church.

TUDOR FLOWER.—*See* TUDOR ROSE.

TUDOR ROSE.—A conventional representation of the rose, found in Third-Pointed architectural work, both in wood and stone carvings, adopted in honour of the Tudors.

TUDOR STYLE OF ARCHITECTURE. — The Third-Pointed or Perpendicular style.

TUFF-TAFFETA.—A kind of inferior silk used in church-hangings.

TUNIC, OR TUNICK.—*See* DALMATIC.

TUNICLE.—*See* DALMATIC.

TUNICLE-BALL.—A ball of crystal to which tassels were attached, hanging from the shoulders of mediæval dalmatics.

TUNICLE-CHEST. — A chest for holding the tunic and dalmatic, differing in shape from those chests which contained the copes and chasubles of a sacristy.

TYΠIKON (Τύπικον).—A Greek term for (1) a book of Rubrics; (2) a selection from the Psalter; (3) a Sunday service in the Oriental Church.

TURKACE.—A turquoise.

TURKOISE.—*See* TURQUOISE.

TURQUOISE.—A Persian gem of a peculiar bluish-green colour, the finer specimens of which are much admired. They were very generally and largely used in the Middle Ages for the adornment of every species of sacred vessel; *e.g.*, the chalice, ciborium, altar-cross, mitre, and pastoral staff.

TUTELAR.—Having the guardianship or charge of protecting a person or thing.

TUTELAR ANGEL.—A guardian angel.

TWELFTH-DAY.—1. The feast of the Epiphany. 2. Old Christmas-day.

TWELFTH-NIGHT. — 1. The Eve of the festival of the Epiphany, which occurs exactly twelve days after the feast of Christmas. 2. Old Christmas-night.

TWELFTH-TIDE.—The season commencing on the twelfth day after Christmas-day; *i.e.* the feast of the Epiphany.

TYMBAL.—A kind of kettledrum.

TYMPANUM.—1. A term to designate the space between the lintel of a door and the arch over it. 2. When an arch is surmounted by a gable-moulding, or rectangular hoodmould, the space between the hoodmould and arch is so called.

TYPE (Greek, *τύπος*; Latin, *typus*).—1. A mark of something. 2. An emblem. 3. That which represents something else. 4. A sign, symbol, or figure of something to come. 5. A canopy over a pulpit sometimes bore this name.

TYPIC.—1. Emblematic. 2. Figurative. 3. Representing something future by a form, model, or resemblance.

TYPICUM.—1. An Eastern book of rubrics. 2. A collection of prayers. 3. A book of anthems.

TYRIAN.—1. Pertaining or belonging to the city of Tyre. 2. Of a purple colour, as "Tyrian dye."

TYTHE.—*See* Tithe.

ΔΡΟΠΑΡΑΣΤΑΤΑΙ (Ὑδροπαραστάται). — A Greek term for those who anciently pretended to celebrate the Holy Communion with water.

ULTRAMONTANE, adj. (Latin, *ultra* and *montanus*).—Being beyond the mountains or Alps, in respect to one who in speaking purposely adopts the term. It was variously applied and used in ancient times; but now it is more particularly used in respect to religious subjects. Ultramontane doctrines, when spoken of by those north of the Alps, mean the extreme views of the Pope's Divine rights and supremacy, as maintained by the most consistent and able opponents of the Gallican theologians, and by the general Italian theologians and canonists.

ULTRAMONTANE.—1. A foreigner. 2. One who resides beyond the mountains.

ULTRAMONTANISM.—A term used to designate that theological school amongst Roman Catholics who regard the Pope as superior to a General Council.

ULTRAQUIST.—A term of reproach, current in the sixteenth century, against certain persons who were permitted by their Ecclesiastical rulers, in opposition to Roman custom, to communicate under both kinds in the Sacrament of the Altar.

UMBRELLA (Latin, *umbra*).—1. A shade, guard, or screen, carried in the hand for sheltering the person from the rays of the sun, or from sun, rain, or snow. 2. An Ecclesiastical umbrella is borne over bishops and priests during solemn processions, at Councils, and at other high solemnities. This is especially the case during processions of the Blessed Sacrament.

ΥΜΝΟΣ (Ὕμνος).—A hymn.

UNBAPTIZED.—1. Those who have not received the Sacrament of Holy Baptism. 2. Those who are not Christians.

UNBLOODY SACRIFICE.—A theological term to designate the Holy Sacrifice of the Altar.

UNCANONIZE (TO).—1. To deprive of canonical authority. 2. To reduce from the rank, dignity, and position of a saint.

UNCHRISTENED.—Not baptized.

UNCHRISTIAN.—1. Contrary to the laws of Christianity. 2. Infidel. 3. Unconverted to the faith of the Gospel. 4. Unevangelized.

UNCHRISTIANIZE (TO).—1. To turn from the Christian faith. 2. To cause Christianity to be repudiated.

UNCIAL (Latin, *uncialis*).—Of, or belonging to, or denoting letters of a large size, used in ancient manuscripts.

UNCIAL LETTERS.—*See* Uncial.

UNCTION.—1. An anointing. 2. A smearing with oil.

UNCTION OF AN ALTAR.—The anointing with Holy Oil of the five crosses of an altar-slab by the bishop who consecrates it. The Latin formula is as follows:—"Consecretur et sanctificetur hoc sepulchrum. In Nomine Patris et Filii et Spiritus Sancti. Pax huic domui." This rite has been abolished in the Church of England since the Reformation, at which period it was the custom rather to desecrate than to consecrate altars.

UNCTION OF THE CONFIRMED.—The anointing with Holy Oil those being confirmed. In the Roman Church, the formula runs thus:—"Signo te signo crucis: et confirmo te chrismate salutis. In Nomine Patris et Filii et Spiritus Sancti. Amen." In the Church of England this beautiful and expressive rite was abolished at the Reformation. In the Scottish Episcopal Church the formula is very like that given above; but at the present day no unction is used.

UNCTION OF A PRIEST.—The anointing with Holy Oil a person being promoted to the priesthood. This rite is peculiarly Latin. When using the Holy Oil, the bishop who ordains thus prays:—"Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem, et nostram benedictionem. Amen. Ut quæcumque benedixerint benedicantur, et quæcumque consecraverint consecrentur, et sanctificentur, in Nomine Domini nostri Jesu Christi. Amen," There is no such consecration in the Greek form for bestowing the priesthood.

UNCTION OF THE SICK.—The anointing with oil sick persons *in extremis*, in accordance with the injunction of St. James (St. James v. 14, 15), and the practices of the Church Universal.

UNDERSONG.—1. An ancient name for Terce. 2. The chorus, burden, or refrain of a hymn or song.

UNENDOWED.—1. Not endowed. 2. Not furnished with funds.

UNEPISCOPAL.—Not episcopal. Almost all Christian sects and modern communities have no bishops.

UNERRING.—1. Committing no mistake. 2. Infallible. 3. Incapable of error.

UNEVANGELICAL.—Not according to the Gospel.

UNEXORCISED.—1. Not cast out by exorcism. 2. Not exorcised.

UNFROCKED.—1. Divested of a gown. A common term for the suspension or degradation of an Ecclesiastic.

UNGOWN (TO).—To strip off a gown from a clergyman.—*See* UNFROCKED.

UNGUENT (Latin, *unguentum*).—Oil, balsam, or ointment.

UNGUENT (HOLY).—Oil blessed for use in the Sacraments of Holy Church.

UNIAT.—A member of the Uniat churches of the East.

UNIAT CHURCHES.—Oriental churches in almost all their characteristics, like those in communion with the Patriarch of Constantinople, but which are in visible union with the See of Rome.

UNICULUS.—A low Latin term for an alms-box, with a perforated cover.

UNIFORMITY.—1. Agreement. 2. Consistency. 3. Sameness. 4. Consonance.

UNIFORMITY (ACTS OF).—Those various Acts of Parliament which ratified and sanctioned the Reformed Prayer-book of 1549, and its subsequent versions of 1552, 1559, 1604, 1629, and 1662; *e.g.*, 1 Eliz. and 13 and 14 Car. II.

UNIGENITUS (Latin).—The state of being the only-begotten. A term applied to our Blessed Lord as the one Eternal Son of His Eternal Father.

UNIGENITUS (THE BULL).—The Papal Bull directed by Pope Clement XI. (John Francis Albani) against the Jesuits. It

condemned a hundred and one propositions of the Jansenist Quesnel in 1713; and Benedict XIII. convened a Council at Rome to confirm it in 1725.

UNINCARNATE.—Not incarnate.

UNION (Latin, *unio*; Italian, *unione*).—1. The act of joining two or more things into one, and thus forming a compound body or a mixture. 2. The junction or coalition of things united.

UNION, HYPOSTATIC (THE).—A technical theological term to designate the union of our Blessed Lord's Divine and Human natures in one person.

UNISON (Latin, *unus* and *sŏnus*).—1. In music an accordant coincidence of sounds. 2. Consonance of sounds equal in respect to acuteness or gravity. 3. A single unvaried note.

UNITARIAN.—One who rejects the Catholic doctrine of the Trinity, ascribing Divinity to God the Father only.

UNITARIANISM.—The doctrine of Unitarians.

UNIVERSALISM.—An opinion current amongst certain persons who believe that all men will be saved, and eventually made happy in a future life.

UNIVERSALIST.—One who holds the opinion of Universalism.

UNIVERSITY.—1. An universal school. 2. A city or town in which there exists an assemblage of colleges instituted for the education of youth by tutors, and where degrees in Divinity, Law, and Medicine are formally and legally conferred.

ΥΠΑΝΔΡΕΥΕΙΝ (Ὑπανδρεύειν).—A Greek term signifying "to give in marriage."

ΥΠΑΝΔΡΙΑ (Ὑπανδρία).—A Greek term for matrimony.

ΥΠΑΝΔΡΟΣ (Ὕπανδρος).—A Greek term for a wife.

ΥΠΑΝΤΗ (Ὑπάντη).—A Greek term for Candlemass-day, or the feast of the Purification of the Blessed Virgin Mary.

ΥΠΕΡΕΥΛΟΓΗΜΕΝΗ (Ὑπερευλογημένη).—A Greek term for "pre-eminently blessed," a title given by Eastern Catholics to the Blessed Mother of God.

ΥΠΗΡΕΤΗΣ (Ὑπηρέτης).—A Greek term for a subdeacon.

ΥΠΕΡΩΟΝ (Ὑπερῷον).—A Greek term for the women's gallery in an Eastern Church.

ΥΠΟΒΟΛΕΥΣ (Ὑποβολεύς).—A Greek term for a succentor.

ΥΠΟΔΙΑΚΟΝΟΣ (Ὑποδιάκονος).—A Greek term for a subdeacon.

ΥΠΟΚΑΜΙΣΙΟΝ (Ὑποκαμίσιον).—A Greek term for a species of cassock worn immediately under the Oriental alb.

ΥΠΟΜΝΗΜΑΤΟΓΡΑΦΟΣ (Ὑπομνηματόγραφος).—A Greek term for the secretary of the College of Bishops.

ΥΠΟΦΩΝΗΤΗΣ (Ὑποφωνήτης).—A Greek term for a succentor.

ΥΦΑΣΜΑΤΑ, ΤΑ (Ὑφάσματα, τὰ).—A Greek term to designate the four pieces of cloth embroidered with the Evangelistic symbols, placed on the corners of an altar before the κατάσαρκα is put on.

ΥΦΩΣΙΣ (Ὕφωσις).—A Greek term (1) for the elevation of the Host, and also (2) for Holy-Cross day.

URBS BEATA HIERUSALEM.—The first words of a Latin hymn for the dedication of a church, which is attributed by some critics to St. Ambrose of Milan.

URDALL.—*See* URDELL.

URDELL.—An old English form of the word "ordeal."

URIM AND THUMMIM.—These terms amongst the Israelites signify "lights and perfections." They are believed to have been connected with a kind of breast-ornament belonging to the high priest,—by consulting which, in a mode now unknown, the Will of the Most High was made manifest to God's chosen people.

URSULINES.—Nuns of an order founded by, or at all events named after, St. Ursula of Naples. They are neither purely contemplative nor purely active, but combine some of the duties of each.

USE.—1. The form of external worship peculiar to any particular church. 2. The Ritual as arranged by authority, and duly followed in any diocese or national communion. There were the use of Bangor, the use of York, the use of Durham, the use of Lincoln, the use of Hereford, and the use of Sarum in the ancient

Church of England. All were practically abolished in the sixteenth century.

USURPATION OF A BENEFICE. — A usurpation of a Church benefice is when a stranger, who has no right to do so, presents a clerk, who is thereupon admitted and instituted. Anciently, such an act deprived the legal patron of his advowson; but it is not so now, as no usurpation can displace the estate or interest of the patron, nor turn it to a mere right; but the true patron may present upon the next avoidance, as if no such usurpation had occurred.

ACATION.—1. The act of making void. 2. In law courts, the period between the end of one term and the beginning of another.

VACATION OF A BENEFICE (THE).—This occurs when a benefice, whether rectory, vicarage, or perpetual curacy is made void by the death, resignation, or deprivation of its legal holder.

VACATION OF A BISHOPRIC (THE).—This occurs when a bishopric is made void by the death, resignation, or deprivation of its legal holder.

VACCARIE.—*See* VACCARY.

VACCARY (Latin, *vacca*).—An old monastic term for a cow-house.

VACHERY.—A pen or enclosure for cows: a term not unfrequently found in monastic inventories and domestic MSS.

VADE MECUM (Latin, "Go with me").—A book of prayers which a person carries with him as a constant companion.

VANE.—*See* WEATHER-COCK.

VANNEL.—1. An old English term for a fanon or napkin, used sometimes round the neck instead of the amice (*amictus*). 2. Also a word for the amice itself.

VARGE.—*See* VERGE.

VARGER.—*See* VERGER.

VAT.—A cistern or vessel: a term frequently found in the Inventories of religious houses.

VAT FOR HOLY WATER.—A Holy Water vessel.

VATICAN (THE).—A magnificent palace of the Pope's on the Vatican hill at Rome.

VAULT.—1. A continued arch, or an arched roof. 2. A re-

pository for the dead. 3. In architecture, vaults are of various kinds,—circular, pointed, single, double, diagonal, elliptical, &c.

VAULT (TO).—1. To arch. 2. To build with an arch.

VEIL.—A covering.

VEIL FOR A BRIDE.—That covering for the head and shoulders of a person who is about to be married.

VEIL FOR THE CHALICE.—1. A covering of silk embroidered, and of the colour of the season, used for placing over the chalice and paten when prepared for the Christian Sacrifice; and also for the same purpose when the Sacrifice is completed. 2. The "white linen cloth" of the Church of England Communion-service is likewise so called.

VEIL FOR FEMALES BEING CONFIRMED.—That covering for the head and shoulders of persons about to be confirmed.

VEIL FOR THE TABERNACLE.—A veil or curtain of silk, satin, velvet, or cloth of gold or silver, with which to shroud and enclose the tabernacle for the Blessed Sacrament when reserved in the Roman Catholic Church. It is commonly hung both before the doors of the Tabernacle, as well as at the sides. Its use most probably came in when the setting up of tabernacles for reservation became general.

VEILING THE BLESSED SACRAMENT.—A term to designate the carrying out of the following rubric in the Prayer-book of the Church of England: "When all have communicated, the minister shall return to the Lord's Table, and reverently place upon it what remains of the consecrated elements, covering the same with a fair linen cloth."

VENERABLE.—1. A title given to Bede. 2. A title given to archdeacons in the Church of England.

VENIA.—An ancient term signifying a monastic token of reverence, respect, or greeting, with which strangers and dignitaries were received on visiting the monastery.

VENIAL SIN.—A sin of infirmity. A sin of an inferior kind, by which the faithful are not excluded from the grace of God, and into which people most constantly fall.

VENI CREATOR.—The first Latin words of a hymn used at Whitsuntide, as also in the form for the ordination of priests.

VENI SANCTE SPIRITUS.—The first Latin words of a hymn used at Whitsuntide.

VENITE ADOREMUS.—The refrain or burden of the hymn *Adeste Fideles,* sung at Christmas-tide.

VENITE EXULTEMUS DOMINO.—A psalm or canticle appointed to be sung in the Matins-service of the Church of England, immediately before the Psalms of the day, except on Easter-day, and on the nineteenth day of the month, when the canticle in question is sung in the ordinary course of the Psalms.

VERDOUR.—1. An old English word signifying hangings for a room, on which are represented trees and flowers. 2. An altar-hanging powdered with green leaves and flowers.

VERGE.—1. A staff of wood or metal, surmounted with a figure, emblem, or device, borne before a bishop, dean, rector, or vicar in entering or leaving church, and on other public occasions. Several examples of verges in precious metals, of the period of the Restoration, exist in churches within the City of London. 2. A rod or staff carried as an emblem of authority. 3. The stick or wand with which people are admitted tenants, by holding it in the hand, and swearing fealty to the owner.

VERGE-BOARD.—A barge-board.

VERGER.—1. An officer who, on public occasions, bears the verge or staff of office before a bishop, dean, canon, or other dignitary or Ecclesiastic. 2. An attendant at a church.

VERNACLE.—An old English term for the *Vera Icon,* or true representation of our Lord's Face and features as miraculously delineated on the napkin of St. Veronica.

VERNIKLE.—*See* VERNACLE.

VERONICA.—*See* VERNACLE.

VERSE (Latin, *versus*).—1. In poetry, a line consisting of a certain number of long and short syllables. 2. Poetry: metrical language. 3. A short division of any composition, particularly of the chapters in the Scriptures. 4. A part of an anthem sung in Divine service by a choir. 5. A short sentence said in the recitation of the Hours, to which there is a suitable response.

VERSICLE.—A little verse.

VERSICLES (THE).—Brief and terse exclamations, commonly consisting of a single sentence, with a corresponding response by the faithful to each, which occur in various services of

the Church, but more especially in the Matins and Evensong of the Church of England, immediately after the Apostles' Creed.

VERSION.—1. A turning. 2. The act of translation. 3. The rendering of thoughts or ideas in one language into words of a like signification in another. 4. A term applied to the various modern translations of the Bible.

VERY REVEREND.—A title given by custom to certain clergymen in priests' orders, who have attained to positions of dignity. In the Church of England it is usually reserved for deans and provosts of cathedrals and collegiate churches. In the Anglo-Roman Communion it is given to canons of cathedrals, to certain doctors of Divinity, and others.

VESICA PISCIS (Latin, literally "the bladder of a fish").—A name applied by certain mediæval writers to a pointed oval figure, formed by two equal circles, cutting each other in their centres, which is a common form given to the aureole, or glory by which the representations of the Three Persons of the Blessed Trinity, and of our Blessed Lady are surrounded in the paintings, sculptures, and carvings of the Middle Ages. Some have seen in the use of this form or symbol a reference to the Ἰχθύς, a word containing the initial letters of the name and titles of our Lord, Ἰησοῦς Χριστὸς, Θεοῦ Υἱὸς Σωτήρ. This form is that in which a large number of Ecclesiastical seals were made in England in olden times—a form not lost even now.

VESPERAL.—That part of the Antiphonarium which contains the proper chants for vespers.

VESPERALE.—*See* Vesperal.

VESPERS.—The last but one of the seven canonical hours.

VESPERTINE.—Pertaining to the evening when vespers are recited.

VESSEL FOR HOLY OIL.—*See* Chrismatory and Oil-stock.

VESSELS OF THE ALTAR.—The chalice, paten, ciborium, and monstrance.

VESTMENT (THE).—This term is usually applied to the Eucharistic vestment, *i.e.* the chasuble; just as the expression "*the* Sacrament" is made use of with reference to the Holy Sacrament of the altar. When so applied, however, in mediæval times, it included a complete Eucharistic set of vestments—

chasuble, amice, stole, and maniple, as the following extract, by no means singular in its language, sufficiently proves:—"Item lego eidem Ecclesiæ unum *vestimentum* integrum rubei coloris melius quod habeo de panno velveto aureo, id est unam casulam cum II dalmaticis, III albis, III amictis, II stolis, III manipulis, II torvaillis cum toto *ornamento* pro altare." (From Will of Thomas Beaufort, Duke of Exeter, ob. 1426.—Nichol's *Royal Wills*, 1780.)

VESTMENT-BOARD.—1. A table sometimes placed in the sanctuaries of our churches in ancient times, on which a bishop's vestments were placed before assuming them, and after taking them off.

VESTMENTS.—Those official garments which are used by the clergy in Divine service. In reciting the Hours, or saying Matins and Evensong, the clergy wear a cassock, a surplice, a hood, tippet or almuce; and in some places a stole. At Mass the priest celebrant wears a cassock, amice, alb, girdle, stole, maniple, and chasuble; the deacon and subdeacon wear cassock, amice, alb, girdle, stole (for the deacon only), maniple, and dalmatick. The bishop when he pontificates wears cassock, amice, alb, girdle, stole, maniple, dalmatick, tunic, chasuble, mitre, ring, and pastoral staff. At solemn vespers, funerals, and in processions, the clergy wear a cope. In the administration of the Sacraments, a cassock, surplice, and stole are ordinarily worn.

VESTRY.—1. A chamber in the church for keeping the vestments of the clergy, commonly found at the north-east corner of the chancel, so as to allow of free access to the sanctuary. 2. A meeting of the ratepayers of a parish, held in the vestry, and hence so called.

VESTRY-HUTCH.—*See* Hutch.

VESTRY-PRESS. — A cupboard to hold the eucharistical and other vestments belonging to a church.

VESTRY-TRUNK.—A box originally made out of the trunk of a tree hollowed, in order to contain the ecclesiastical vestments belonging to a church.

VESTURER. — 1. A sacristan. 2. A sexton. 3. A keeper of the vestments. 4. A sub-treasurer of a collegiate church or cathedral.

VETHYM.—An old form of the word "fathom"; *i.e.*, a measure of six feet in length.

VEXILLA REGIS. — The first words of a Latin hymn, composed by Venantius Fortunatus (A.D. 530—609) on occasion of the reception of certain relics by St. Gregory of Tours and St. Radegund, prior to the consecration of a new church at Tours. It is strictly a processional hymn, but was afterwards adapted for use in the Western Church during Passion-tide, and is now, in our English version, commonly used in the Church of England.

VEXILLUM.—A flag or pennon of silk or linen, attached to the upper part of a bishop's pastoral staff by a cord. This pennon is then folded round the staff in question, so as to avoid the inconvenience which might arise from the moisture of the hand staining the metal of which the staff is made. Many examples of the vexillum are represented in illuminated MSS., and some are to be found both on memorial brasses and on incised slabs. (*See* Illustration.)

VEXILLUM.

VIANAGIUM.—A term frequently found in Dugdale's *Monasticon* to designate the payment of a certain quantity of wine in lieu of rent to the chief lord of the vineyard.

VIATICUM (Latin).—1. A term used to designate the giving of the Holy Eucharist to the dying. 2. The Holy Eucharist when given to the dying.

VICAR (Latin, *vicarius*). — One who supplies the place of another. Anciently, when a church was appropriated to any of the religious houses, the monks supplied the cure by one of their own brotherhood, and received the revenues of the church to their own use. Afterwards, in almost all appropriated churches, it became customary that they should be supplied by a secular clerk, and not a member of their own house; from which fact and duty he received the name of *vicarius*, as it were *vicem gerens*, supplying the place of the religious society; and for the maintenance of this vicar about a third part of the tithes—hence and still called the vicarial or small tithes—was set apart, the rest of the tithes being reserved to the use of those houses which, for a similar reason, were called the rectorial or great tithes. After the religious houses were dissolved, the king became possessed of that share which belonged to the monasteries, who granted

them to divers persons, now termed lay impropriators, to whom ordinarily belong the whole of the great tithes.

VICAR-APOSTOLIC. — This term is used to designate a bishop who possesses no diocese, but who exercises jurisdiction over a certain appointed district by direct authority of the Pope. Such have been appointed from time to time in various parts of the Latin communion. There were vicars-apostolic in France, Spain, and Italy in the seventh and eighth centuries, and officers possessing similar powers have been appointed by Rome in different countries ever since. In England, Dr. William Bishop was consecrated by the title of Bishop of Chalcedon on June 4, 1623. In 1688 Pope Innocent XI. created four districts,—the London, Midland, Northern, and Western. To these, four more—the Eastern, the Welsh, Lancashire, and Yorkshire—were added by Pope Gregory XVI. July 30, 1840. In place of these a new hierarchy was set up in England by Pope Pius IX. in 1850.

VICAR-APOSTOLIC OF THE NORTH POLE.—A priest of the Roman communion possessing certain episcopal jurisdiction in Orkney, Shetland, Iceland, and the adjacent islands.

VICAR-CHORAL.—1. A minor canon attached to a cathedral or collegiate church. 2. A layman appointed to assist in chanting Divine service in cathedral and collegiate churches.

VICAR-EPISCOPAL. — An office corresponding in some particulars to the English archdeacon, as well as to the Greek "Chorepiscopus."

VICAR-GENERAL.—An officer under a bishop having cognizance of spiritual matters, such as correction of manners and the like, as the *Official Principal* has jurisdiction of temporal matters; *e. g.* of wills and administrations; and both of these offices are ordinarily united under the name of Chancellor.

VICAR OF CHRIST. — A term by which Roman Catholics sometimes designate the Pope or Patriarch of the Latin Churches.

VICAR OF PETER.—A term by which the Pope or Bishop of Rome is sometimes designated.

VICAR OF THE HOLY SEE. — An officer who has been from time to time appointed by the Pope to exercise quasi-episcopal jurisdiction in certain dioceses. His functions and duties are almost precisely similar to those of the Vicar-apostolic. —*See* VICAR-APOSTOLIC.

VICARAGE.—*See* VICARAGE-HOUSE.

VICARAGE-HOUSE.—The official house of residence for the vicar of a parish.

VICARIAL.—Pertaining or belonging to a vicar.

VICARIAL TITHES. — The lesser tithes belonging to a benefice.—*See* TITHE.

VICARIATE.—Having delegated power as a vicar.

VICARS' COLLEGE. — The house of residence of those members of a cathedral corporation who do not belong to the chapter. Anciently such a building appears to have been attached to most of our cathedrals.

VICARSHIP.—The office of a vicar.

VICE-CHANCELLOR.—The officer chief in authority of an university; usually one of the heads of the colleges, who is selected from time to time to manage the government of the same in the absence of the chancellor.

VICE-DEAN.—An officer appointed by the chapter of a cathedral, or in some cases by the dean alone, to act as the deputy of the latter. In other cases he is elected by the residentiaries. He acts as the *locum tenens* of the dean, and commonly occupies the chief north-westernmost stall on the *cantoris* side. In some Italian and Spanish foundations he is termed "prefect of the choir."

VICE-LEGATE.—An officer of the court of Rome, who acts as spiritual and temporal governor in certain cities where no legate or cardinal resides.

VICE-RECTOR. — The second in authority to the rector, governor, master, or ruler of a college.

VICE-SACRISTAN.—A sacristan of inferior rank and position, who acts during the absence of the ordinary sacristan.

VIDAME (Latin, *vice dominus*). — In French feudal jurisprudence, (1) The steward of a bishop not unfrequently was called by this name; as also (2) the provost or collector of episcopal and capitular rents; (3) likewise the heir of the founder of a religious house.

VIDUITY (Latin, *viduitas*).—Widowhood.

VIGIL (Latin, *vigilia;* French, *vigile*).—1. Watch. 2. Devo-

tions performed in the customary hours of rest or sleep. 3. A fast observed on the day preceding a holiday. 4. The evening or eve before any fast, anciently observed by public watching, prayer, and meditation on sacred things.

VIGIL OF LIGHTS. — An old English term to designate "Candlemas-eve."

VIGILIÆ MORTUORUM.—1. Watches for the dead. 2. Watching by rule, with prayers and intercessions, beside the body of a departed Christian after death and before burial.

VI LAICA REMOVENDA. — A writ which lies where a clerk intrudes into an ecclesiastical benefice, and holds the same with a strong hand and by the great power of the laity. By this writ the sheriff is enjoined to remove by force and to arrest and imprison any persons who make a resistance. The writ is returnable into the Queen's Bench, where the offenders are punished, and restitution granted to the sufferer.

"VIOLENT HANDS." — A phrase in the rubric of the English service of the Burial of the Dead, which declares that those who have laid violent hands upon themselves are not to be admitted to Christian burial.

VIRGA.—A virge.

VIRGATORES. — Serjeants at mace; *i. e.* bearers of the official mace before official persons, whether ecclesiastical or civil.

VIRGE.—1. A name for that portion of a pillar between the capital and base. 2. A rod or staff of office.

VIRGIFER.—A verger who bears a staff of office.

VIRGIN CHIMES.—1. The first chimes rung after twelve of the clock on Christmas-eve. 2. The first chimes rung on a peal of bells newly blessed or consecrated.

VIRGIN MARY.—Our Blessed Lady, daughter of St. Joachim and St. Anne, the Mother of our Lord and God Jesus Christ, the Saviour and Redeemer of mankind. In Christian art no subject has been more popular with painters than representations of Mary. Her features are usually copied from the written description of her by Epiphanius. She is commonly depicted in a blue mantle, with a white veil for the head. There is a representation of her—though, as some declare, of an ordinary orante—in the catacomb of St. Agnes. She is veiled, and her Holy

Child Jesus stands near her. In the seventh century she is represented as a queen, crowned. This is the case both in the East and West, and testifies to the dignity and position anciently granted her by all Christians at that period. She is styled "Queen of Angels," "Queen of Martyrs," "Queen of Prophets," in the devotions of the later Roman Church—epithets borrowed in many cases from St. Ephrem and other Orientals, and in others from mediæval saints and Christian writers.

VIRGO VIRGINUM.—A devotional title in the Latin Church for the Blessed Virgin Mary.

VIRTUES.—*See* Angels (Nine Orders of).

VIRTUES (THE FOUR CARDINAL).—Prudence, Justice, Fortitude, and Temperance.

VIRTUES (THE THREE THEOLOGICAL).—Faith, Hope, and Charity.

VISE.—*See* Vyse.

VISITATION. — The authoritative inspection of a parish church, rural deanery, archdeaconry, diocese, or province by the legal and recognized visitor. An archdeacon's visitation is annual, a bishop's triennial; a rural dean's is at lesser intervals.

VISITATION B. V. M.—A festival observed in the Western Church on July 2nd. It commemorates the Visit of the Blessed Virgin Mary to her cousin St. Elizabeth immediately after the annunciation of the birth of Jesus Christ. This feast was instituted by Pope Urban VI. A.D. 1389, and confirmed by the Council of Basle forty years afterwards.

VISITATION (ORDER OF THE).—A congregation of religious women founded in the early part of the seventeenth century by St. Francis of Sales. This community was instituted to receive women, who, by reason of bodily or mental infirmities, were debarred from entering other orders.

VISITATORIAL AUTHORITY.—That legitimate authority possessed by the visitor of a corporate body or ecclesiastical society.

VISITOR.—An inspector of bodies politic, ecclesiastical, or civil. With respect to ordinary ecclesiastical corporations, the bishop is their visitor, so constituted by the canon law. The archbishop is the supreme ecclesiastical visitor in his province; he hath no superior. The bishops are visitors in their several dioceses of all deans and chapters, parsons, vicars, and all spiri-

tual corporations. Visitors of colleges and other eleemosynary corporations are generally independent of the diocesan, being extra-diocesan.

VITTÆ.—*See* MITRE.

VOCAL PRAYER. — 1. Prayer which is uttered by the voice in contradistinction to mental prayer. 2. Prayer which is said aloud. 3. Public prayer.

VOCATION (Latin, *vocatio*). — 1. Amongst theologians a special calling by the Will of God; (2) also the bestowal of God's special or distinguishing grace upon a person or community, by which that person or community is put into the way of salvation.

VOICE-TUBE.—A tunnel or tube placed in the walls of the choir, by which means, as some assert, the faithful kneeling in the nave could communicate with the clergy seated in the church stalls.

VOID.—1. Not occupied. 2. Clear. 3. Free.

VOID BENEFICE.—1. A benefice which is vacant. 2. A benefice void by the death, resignation, or deprivation of its legal incumbent.

VOLO.—The Latin term for "I will"; an ancient response in the services for Christian baptism and marriage.

VOLO-ER.—The priest who administered baptism was sometimes so called.

VOLUNTARY.—A piece of music played upon the organ at certain portions of the service in the Church of England; *e. g.*, before and after the Lessons, at the *Magnificat*, or before or after service; so called because the selection of the music is made by the organist.

VOLUNTARY JURISDICTION.—A term to describe and define that jurisdiction which is exercised in questions which require no judicial proceedings; *e. g.*, in the granting probate of wills and letters of administration.

VOUSSOIR.—The wedge-shaped stones or other materials with which an arch is constructed, the upper or central one being termed the keystone.

VOUSSURE.—A French term, not unfrequently found in English MSS., signifying a vault.

VULGAR.—That which is common.

VULGAR TONGUE.—The ordinary common language of the people of any country. This "phrase" vulgar tongue occurs in two or three of the rubrics and exhortations of the Book of Common Prayer; *e. g.*, in the services for baptism.

VULGATE.—An ancient translation of the Holy Scriptures, asserted by competent authorities to have been taken from the Hebrew about the latter end of the fourth century and the beginning of the fifth, which the Tridentine Council authorized as the only true and legitimate version, and which the Popes Sixtus V. (Felix Peretti) and Clement VIII. (Hippolitus Aldrobandini) took great pains to have published correctly. The first edition was issued in 1590; but, upon examination, it was found imperfect; and therefore, in 1592—the first year of Pope Clement's reign—another edition was published, which is regarded as the model of all that have since been published. This edition the Roman Catholic authorities hold to be authentic and authoritative, and agreeable to the determination and mind of the Roman Catholic communion.

VYSE.—An old English term for a screw: hence, a spiral staircase, the steps of which wind round a perpendicular shaft or pillar called a swivel.

AFER-BREAD.—Unleavened bread, made thin, and in the form of round wafers, used for the Holy Eucharist. In the Church of England such wafers have been used from the earliest times of Christianity, and are still not uncommonly used. But the rubric of our present Prayer-book maintains that the best and purest wheaten bread that may be conveniently gotten will suffice.—*See* ALTAR-BREAD.

WAFER (Danish, *vaffel*).—A thin cake of bread or paste, commonly made unleavened.

WAITS.—Anciently, these were minstrels or musical watchmen who sounded the watch at night. They have now degenerated into itinerant musicians, who give notice of the approach of Christmas.

WAKE.—1. The annual commemoration of the dedication of a church, formerly kept by watching all night. 2. The watching by a dead body prior to burial, and offering prayers for the repose of the departed soul.

WALLET.—A bag for carrying the necessaries for a journey. This anciently always formed part of the dress of the Christian pilgrim.

WALL-PLATE.—A piece of timber laid horizontally on the top of a wall, on which joists rest.

WARDEN.—1. The head of a college, community, or almshouse; as also sometimes the head of a religious congregation. 2. A keeper. 3. A guardian.

WARDERSHIP.—The office or jurisdiction of a warder.

WATER-DRAIN.—That hole or drain for water, which is found both in a font for carrying off the water when used; and in a piscina, into which latter the water with which the priest washes his hands is poured away; as also the second ablutions of the sacred vessels after having been rinsed and cleansed by the celebrant upon the offering of the Christian Sacrifice.

WATER-SAPPHIRE.—Iolite; a kind of blue precious stone, used in Ecclesiastical ornaments.

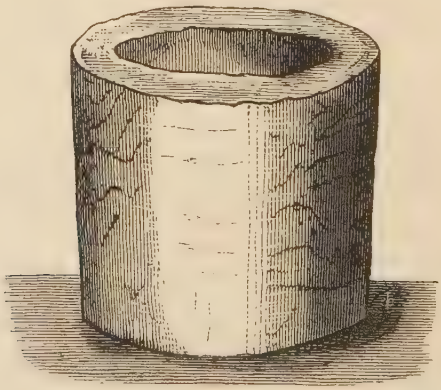
WAX CANDLE.—A candle made of wax.—*See* TAPER.

WAYSIDE CROSS.—A cross erected on the public way, either to commemorate some remarkable event, to indicate the boundary of an estate, to designate a customary station for a public religious service, or the temporary resting-place of the corpse on a royal or noble funeral, or to mark the confines of a diocesan, monastic, or parochial boundary. Anciently, in England, as abroad in the present day, wayside crosses were abundant, and reminded the faithful of the duty of prayer. But thousands have perished, yet the remains of those which once existed are somewhat numerous, and examples may be found in every diocese. They were often of stone, standing on steps, though no doubt wooden wayside crosses were frequently set up. Stone crosses partook of the distinct architectural features of the age and time in which they were erected. A figure of our Lord was no doubt attached to the cross; and sometimes on the back of it our Lady and the Divine Child were likewise represented. Prayers, legends, sentences from Scripture, or short invocations, were also set forth for edification.

WEATHERCOCK.—1. A weather-vane, on which is the metal or wooden representation of a cock, placed on the top of a spire, which vane turns by the force and direction of the wind.

WEEK-DAY.—Any day of the week except Sunday.

WEEPERS (Latin, *lugentes*).—One of the order of penitents in the early Church.



ANCIENT BAPTISMAL WELL, CATACOMB OF ST. DOMITILLA, ROME.

WELL (Saxon, *well;* Danish, *wellen*).—1. A receptacle for water. 2. A spring. 3. A cylindrical hole, made perpendicularly

into the ground, to such a depth as to reach water, walled round with stone or brick to prevent the earth falling in. The most ancient examples of Christian baptismal wells are to be seen in the catacombs. That in the accompanying engraving is from the catacomb of St. Domitilla at Rome; and no doubt those which, often found in crypts, are still used in connection with cathedrals and other churches, were originally made for the purposes of supplying the baptismal font. The older Welsh churches, as well as several in Somersetshire and Cornwall, have wells. St. Winefrid's in North Wales, St. Keyne's in Cornwall, St. Aldhelm's at Shepton Mallet, amongst others, are well known. Some of these are believed to be of the fifth or sixth century. Many possess healing properties, and the sacred waters are often sought after by the sick and suffering. Throughout all Christendom such wells exist, and rules concerning them have been made from time to time by canonical decrees, because of abuses which arose in past ages.

WESLEYAN. — A person who belongs to the sect of Arminian Methodists founded by John Wesley.

WESLEYANISM. — The doctrine and discipline of the Wesleyans.

WHEEL OF BELLS.—An instrument consisting of a broad wooden wheel, to which from eight to twelve silver bells are affixed, rung by a rope at the elevation of the Host in certain foreign churches, remarkable examples of which exist at Manresa and Gerona. The former, placed against the wall of the choir-aisle, is contained in an ornamental eight-sided wooden case with Gothic sound-holes; the latter, hung against the north wall, is all of wood, its frame being corbelled out from the wall.

WHITSUN FARTHINGS.—*See* Pentecostales.

WHOSOEVER PSALM.—A local term, current in parts of England for that creed commonly called the Creed of St. Athanasius.

WILLOW-SUNDAY.—A term used to designate Palm-Sunday in some parts of England; so called because boughs of the willow-tree are used instead of palms.

WIMPLE (German, *wimpel*).—1. A hood or veil. 2. A veil of white linen bound round the forehead, and covering the necks of nuns.

WINDING-SHEET.—A sheet in which a corpse is wrapped.

WINDOW.—An opening in a wall by which to admit light. In Mediæval Church architecture windows vary most materially in the different styles. In Saxon Church architecture they are generally small, and usually single, except in church towers and places where glazing was not required. In the Norman or Romanesque work they are commonly headed with a semicircle, and occasionally are double, divided by a shaft or small pier. Occasionally, as at Lambourne, Berks, they are circular. In the First-Pointed style, the proportions of a window vary greatly; but most are usually long and narrow, in shape like a lancet, and hence are so called. Sometimes, in the later work of this style,

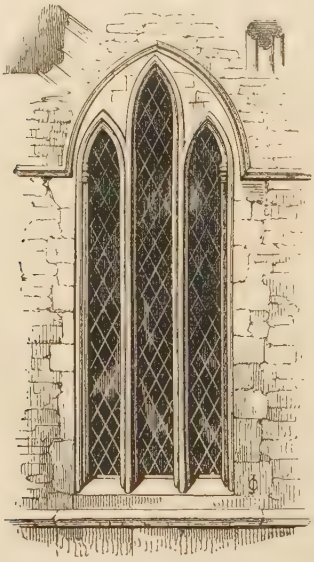


Fig. 1.—FIRST-POINTED WINDOW, WARMINGTON CHURCH, NORTHAMPTONSHIRE.

Fig. 3.—THIRD-POINTED WINDOW, NEW COLLEGE CHAPEL, OXFORD.

they are combined in groups of two, three, five, and seven lights, divided by shafts or mullions, in which case they are generally contained under a large arch. An admirable and graceful example of a three-light First-Pointed window, with a string-course over the head, is given in the accompanying illustration, from the church of Warmington, Northamptonshire,—a window put in about the year 1240, of very graceful and striking proportions. (*See* Illustration, *Fig.* 1.) Windows of this style, often quite plain in the exterior, are decorated in the inside by small shafts of Purbeck or other marble, with carved bases and capitals. In late examples the head is cusped. Five early examples of this

style may be seen on the north side of the choir of Thame Church, Oxfordshire. In the Second-Pointed style the windows are considerably enlarged and divided by mullions into separate lights filled with tracery. The example of this style, given in the accompanying woodcut, *circa* 1320, is from the south aisle of Thame Church, immediately east of the southern porch. It is a three-light window, with graceful geometrical tracery in the head, possibly designed for the special representation of particular subjects in stained glass. (*See* Illustration, *Fig.* 2.) In

Fig. 2.—SECOND-POINTED WINDOW, THAME CHURCH, OXFORDSHIRE.

the Third-Pointed style, the tracery consisted mainly of perpendicular mullions, crossed by horizontal transoms. Of these there are good and fine specimens in the north and south transepts of Thame Church. The example—an early one, about A.D. 1386—of this style, in the accompanying engraving, is from one of the side windows of New College Chapel, of four lights, the tracery of which is bold and effective, while the heads of each of the chief lights, as well as those smaller ones in the upper portion of the window, are cusped. (*See* Illustration, *Fig.* 3.)

There is a peculiar kind of window, which has been termed a "low-side window," found in chancels (*See* Low Side-window); and another, circular in shape, known as a rose window or a catherine-wheel window. Examples of almost all kinds are within easy reach of any inquirer in any part of England.

WORDS OF INSTITUTION.—Those words which were used by our Blessed Saviour when He instituted the Blessed Sacrament of His Body and Blood,—the essential parts of which are commonly held to be "This is My Body," and "This is My Blood of the New Testament," words found in all the ancient Liturgies.

WORKS OF CORPORAL MERCY.—The corporal works of mercy are:—(1) To feed the hungry; (2) to give drink to the thirsty; (3) to clothe the naked; (4) to visit and ransom the captives; (5) to shelter the harbourless; (6) to visit the sick; (7) to bury the dead.

WORKS OF SPIRITUAL MERCY.—The spiritual works of mercy are:—(1) To correct the sinner; (2) to instruct the ignorant; (3) to counsel the doubtful; (4) to comfort the sorrowful; (5) to bear wrongs patiently; (6) to forgive all injuries; (7) to pray both for the quick and the dead.

WORSHIP. — The act of paying Divine honours to the Supreme Being, or the honours thus paid. Anciently, this term had a wider signification than it bears at present. There are several kinds of worship, one of which—the highest—may be given only to Almighty God; inferior worship is given to angels, saints, and men still in the flesh; *e.g.*, to kings, magistrates, &c.

WREATH (Saxon, *wreoth, wraeth*).—1. A circular garland of flowers, intertwined. 2. A chaplet. 3. That which is interwoven or entwined. Such symbols were made use of to designate certain saints, and are found represented both in old MSS., stained glass, and on the lower panels of rood-screens. A wreath of flowers, sometimes designated a "marriage crown," was often placed on the head of a virgin bride. Wreaths were also carried at funerals. One, of the seventeenth century, remains suspended in the south aisle of St. Alban's Abbey. And they were anciently, and are now not uncommonly, put upon graves and memorial crosses.

WRENNING-DAY.—A term used in certain parts of England to designate St. Stephen's day, because on that day a wren was stoned to death in commemoration of the Christian protomartyr.

T.—An abbreviation for the word "Christ."

XTIAN.—An abbreviation for the word "Christian."

XTMAS. — An abbreviation for the word "Christmas."

XYLON.—The wood, *i.e.* the Cross on which Our Lord was crucified.

XYLOLATERS.—Literally "Worshippers of the wood." A term of reproach applied by the Iconoclasts of old to orthodox Christians who reverenced both the symbol of their faith and representations of sacred persons and objects.

CROSS.—A cross on a chasuble, in shape like the letter Y.—*See* CHASUBLE and CROSS.

YEARMINDS. — *See* ANNALS or ANNUALS.

YEW-SUNDAY.—A term used in some parts of England to designate Palm-Sunday.

YEW-TREE. — An evergreen tree of the genus *taxus,* allied to the pines, valued for its wood or timber. The yew-tree is very commonly found planted in our ancient churchyards. It was used of old to decorate churches at Christmas, Palm-Sunday, and Easter.

YLE.—An old form of the word "aisle."

YMAGE.—An old form of the word "image."

YMBRE.—An ancient mode of spelling "ember;" so written in the statutory enactments of King Alfred and Canute.

YORK USE.—A term employed to designate that rite which, taking its name from the Cathedral of York, was commonly used in the northern province of England prior to the Reformation.

Printed editions of the York Ritual were issued A.D. 1516, 1518, and 1532. In the main it differs only slightly from that of Salisbury; first, in the manner of making the first oblation, and, secondly, in the words used by the Priest in partaking of the Sacrament. Other minor differences exist, but they are unimportant.

YULE-BOUGHS.—Branches of holly, ivy, yew, and mistletoe used to decorate churches and private houses at Christmas.

YULE FESTIVAL (Saxon, *iule, geohal, gehul*).—A name anciently given to Christmas.

YULE-MASS.—The three Masses of Christmas-day.

ION.—1. A hill in the city of Jerusalem, which, after the capture of that city, became the royal residence of David and his successors. Hence (2) the theocracy or Church of God.

ZONE (Latin, *zona;* Greek, *ζώνη*).—1. A belt or girdle worn by religious. 2. The girdle of an alb is sometimes so called.

ZOOLATRY (Greek, *ζῶον* and *λατρεία*).—The worship of animals.

ZUCHETTO.—The Italian term for a skull-cap. The Pope's is of white; a cardinal's is of scarlet; a bishop's is purple; a priest's black.

ZUFFOLO.—A little flageolet or flute, used in outdoor religious services by the Italian peasantry.

ZYMITE.—A Greek term for a priest who celebrates with unleavened bread.

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